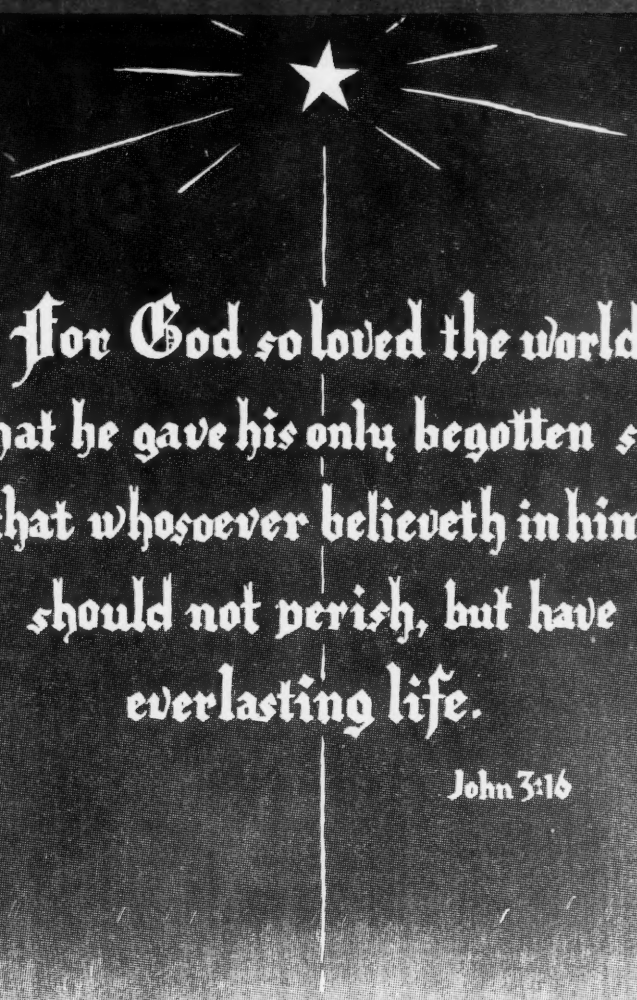


MOODY BIBLE INSTITUTE MONTHLY

DECEMBER . . . 1935



For God so loved the world,
that he gave his only begotten son,
that whosoever believeth in him
should not perish, but have
everlasting life.

John 3:16



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"Billy" Sunday's Spiritual Biography

is the title of the message preached by Rev. H. A. Ironside, D.D., at the funeral service for Mr. Sunday. This message will appear in the

JANUARY ISSUE

Moody Monthly

Another feature of the January issue will be three articles on Christian perfection entitled:

- Perfection
- Path to Perfection
- Concerning Perfection

Supply your friends with this January Issue. Let it be the first of an 8 months trial subscription for \$1.00.

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MOODY MONTHLY

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Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
and THE INSTITUTE TIE

Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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Editor

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Associate Editor

Vol. XXXVI

DECEMBER, 1935

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December, 1935

"Against His Anointed"

"The kings of the earth set themselves . . . against the Lord, and against his anointed, saying let us break their bands asunder." Psa. 2:2-3.

● It will be the last great conspiracy! The Holy Child that was born in the humble manger 1900 years ago, was also given an astonishing promise:—"The Lord God shall give unto Him the throne of His father David." Luke 1:32. This involves a kingdom, and a kingdom in which through a restored Israel God will bring millennial glory upon this earth. But the Devil will oppose God's program, and will persuade the nations to "break their bands asunder," and to undertake the destruction of the Jews in the final Armageddon explosion. But in doing this they will be plotting "Against his anointed"! Thus, a stab at the Jew is a stab at the heart of God! Anti-Semitism is of the Devil who is seeking desperately to destroy the Jewish nation. That is why the Child of God has no part in Jew-hating propaganda.

A Hitler in Germany, a Stalin in Russia, massacres of Jews in Poland, bloodshed in Roumania, a Nazi Jew hate propaganda in America—surely the Child of God wants none of these things!

It is the Christmas season again. Shall we not share the Gospel message of peace and good will with the Israel of the dispersion, the Israel that today is sending out a cry which must reach the very heart of God—Where Shall We Go?

Our work merits your every confidence. It is a program of world-wide Gospel testimony to Israel—a program which fulfills the command of Isaiah 40:1, "Comfort ye, comfort ye, my people." Your fellowship is truly needed in these sad days for Israel. Our paper, THE CHOSEN PEOPLE, is sent to contributors, and is proving a blessing to many of the Lord's people.

May we hear from you?

American Board of Missions
To The Jews, Inc.

Station A

Brooklyn, N. Y.



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Moody Bible Monthly

DECEMBER, 1935

EDITORIAL NOTES

The year of our Lord 1935 is nearly ended and as yet the forecast of some has not come to pass. The historical school of

Nearing the Crisis? interpretation of the prophets has believed that the prophet Daniel's "time of the end" would reach a climax in 1935-6, when the superman would

appear whose administration would continue for approximately seven years, ending with Armageddon. Of course there is a year yet to run; nevertheless, the forecast of our brethren was vividly brought to mind not long ago, on reading a dispatch from the League of Nations meeting at Geneva. The statesmen there in conclave were agitated then by the question whether the League could maintain peace in the face of Italy's designs on Ethiopia. And the dispatch said that "the corridors were filled with gossip and rumors of all sorts, and that underneath it all there is a general feeling that dictatorship for the world is perhaps beginning"! If a group of fundamental preachers were to say that, they would be ridiculed, but when international authorities say it, what then?

Also, the very next day something appeared only less startling. It was the statement of our Secretary of State, Mr. Hull, that "international relationships today were never at so low an ebb in the world's history."

The darkest hour, beloved brethren, is just before dawn, and if this be it, then let us take courage and look for the Morning Star.—J.M.G.

Something over a year ago, a young friend, who is deeply interested in intellectual and spiritual trends among young

The Changing Attitude in the University people, wrote a few leading educators and asked some plain questions. We are not betraying a confidence when we pub-

lish extracts from a reply he received. It was written by a professor in an eastern university.

"Dear Mr. E——:

"There is beyond doubt among the higher type of students a strong tendency toward interest in what you describe as spiritual things and a feeling that our culture and civilization must get back to fundamental questions and values, and that it must have some positive spiritual content of life. There is secondly a strong feeling that the purely scientific approach to things is limited, and that the old idea that positive science is all, is really quite naive and uncritical.

"There is still much materialism and atheism, or tendencies in that direction, but even those who hold such positions are inclined to be much less cocksure than they were.

"There is, as you say, a real and vital change going on in the higher circles of science and philosophy, and the keen and alert among the students are not only aware of this, but also feeling the effects. Professor Hempel of Germany, when he visited Yale last year, said that evolutionary naturalism is dead in Germany, especially among the young. That cannot be said of America, but there is undoubtedly a real change."

Surely there is encouragement to be gathered from such a letter. Youth has not been satisfied. It is still on the search for reality. Christ is reality. He and He alone can satisfy both mind and affections of earnest young people.

We take this opportunity to express our appreciation of the letters received from readers, clerical and lay, thanking us for the light we tried to throw on the Townsend Old Age Revolving Pension Plan. We presume the plan, however benevolently conceived, will now cease to be much of a factor in our thinking, as congressional legislation on old age pensions and related matters has passed into law. Indeed, an official representative of the Townsend Plan informed us in our office some months since, that its pension feature was in process of elimination, and that henceforth it would be pushed simply as an economic measure. Such being true, we may relieve our minds about it, as the trained economists of the land can give it but small shelter.

The Townsend propagandists have spared no money and no effort apparently, to promulgate their views on the platform, over the radio, and through the printed page, which has led some of our correspondents to inquire about literature in rebuttal. There has been quite a little of this also, but somehow it did not catch the public eye like the other. Current writers, such as Walter Lippman, in the *New York Herald-Tribune*, and David Lawrence, in the *United States News*, have dealt with it, and there was a striking article in the *Reader's Digest* last July. But the most thoroughgoing dealing with the subject we discovered was, as stated in our August issue, an account of the public hearing given by the Ways and Means Committee of the House of Representatives to Dr. Townsend and the actuary who accompanied him, which was reported in full in *Economic Security Acts*, U.S. Government Printing Office, Washington, D.C. And next to that in value perhaps, is the study of the plan by the National Industrial Conference Board, Park Avenue, New York. We did not mention in August, but should like to do so now, the *Congressional Record* covering the debate in both houses on the

whole proposition, and which can be obtained by any citizen for the mere cost of postage probably, by addressing the Government Printing Office as above. Our national legislators and the thinking men of the country generally, gave patient and generous consideration to the Townsend Plan, and if it was discarded by them, it was not done thoughtlessly or in haste.—J.M.G.

A letter appearing in a New York newspaper not only sheds light on conditions in some churches in that city, but is a revelation of an attitude of cold-

Finding a Church ness toward strangers altogether too frequently found. The correspondent writes:

"Put it down, if you like, to the peculiarities of provincial nature, but I went to church this morning, and left in record time—three minutes. I threaded in through the revolving door with the crowd, and found that we were being divided by ushers. 'Members only!' one was thundering, and those who were not members were slinking off to somewhere with their heads down.

"I am from the western wildernesses, and New York sometimes hurts my feelings. I do not understand this 'members-only' plan, and did not stay to find out about it. The goats went on being separated from the sheep, and what became of the goats I never learned, for I proved that the revolving door will let one out as well as in. I was frightened.

"After attending that church for five Sundays—almost all the Sundays I have been living in New York—I had been wondering how one became a member. I had asked timidly for whatever printed matter might be available about church activities, but religion was on vacation and there was none ready.

"My emotion at all this is inadequately described by the word 'horror.' Back in the white frame Methodist Episcopal Church in Three Smokes, Idaho—established, like me, in 1905—we used to sing a soothing hymn about 'Whosoever Will May Come.' Well, the world moves, and whither it moves I am not prepared to say.

"Because I do not like to admit being beaten, I still want to know whether one can enter the house of the Lord in New York with the serene grace country people have—the certainty of being welcomed home.

"I even put half-dollars in the collection until I noticed with dismay that more prosperous-looking people confined themselves to dimes. Not wishing to seem capitalistic, I cut to a quarter.

"Frightened Lady."

Lady, there are churches in New York where you will be heartily welcomed. Try the Broadway Presbyterian, or the First Baptist, or Calvary Baptist.

Such is the conclusion of Gov. Frank D. Fitzgerald of Michigan in a statement recently put out by the Anti-saloon League of America.

Liquor Worse Than Ever

"In prohibition days," said the governor, "we battled against the illicit maker and distributor, but today our battle is against the licensed distributor whose greed blinds him to social responsibilities. The legalized liquor traffic is worse than in the darkest days of the saloon. When the state shifted to the legalized traffic, it was to be 'out in the open,' but instead, in many places, it has been allowed to withdraw into shady places that cannot stand light and where it has brought crime and immorality."

The governor asks the people to join with the government to maintain the state as a place to rear their children in a clean and decent environment.

There is no influence in public affairs stronger than a clearly expressed public sentiment, and to quicken and strengthen that sentiment is our reason for publishing this quotation from a release of the Anti-saloon League.—J.M.G.

Love the sinner, but hate his sin is an expression frequently heard in Christian circles and commonly predicated of God.

Love the Sinner, but Not His Sin

We say, "God loves the sinner, but hates his sin." And we also apply it to ourselves. We say, "That is what we should do; love the sinner, but hate his sin." The thought may be carried further too. We may act on the same principle toward a Christian brother and teacher, let us say, who differs from us on some scriptural interpretation, and strenuously insists upon his opinion. He is not averse to questioning our motive in differing from or opposing him, which may be hard to bear. But we ought to be able to bear it, and while hating his error still continue to love himself; to love him, that is, according to the New Testament meaning or definition of brotherly love.

Just now we have an example of this in worldly affairs. Mr. James P. Warburg is writing a series of newspaper articles on the policies of President Roosevelt. Mr. Warburg is a New York banker who was at one time an economic adviser of the President, and financial adviser to the American delegation to the World Economic Conference in 1933. In these articles he is excoriating the administration for doing more harm than good, as he thinks, and then at one place he adds:

"I say this reluctantly, because in spite of what I think and shall say of Mr. Roosevelt, I have a feeling of affection for him which longs to deny what my reason tells me is undeniable. It is much as if I had a brother who was a locomotive engineer and developed color blindness. I should continue to love my brother, but I should certainly not feel justified in urging his employers to continue intrusting him with the lives of others."

We do not quote the foregoing for political reasons, but for religious reasons. There is more than one brother we know who has developed color blindness so far as certain articles of Scripture truth are concerned. We cannot deny that such is the

case, because it is in our view undeniable. But we must still continue to love our brother, though we cannot feel justified in commending him as a teacher or intrusting the well being of souls to his ministerial care.—J.M.G.

The apostle Paul saw one use for prayer which is quite overlooked by many of his present successors. In writing to the Colossians he said:

Pray for One Another

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints . . . For this cause we also, since the day we heard it, do not cease to pray for you" (Col. 1:3, 4, 9).

Many Christians keep a prayer list and on it carry the names of unsaved for whom they are praying. How frequently we say, "Mr. B— is saved, I will take him off my list." But that is the point at which Paul put them on his list. Paul knew that as Christians they would become the targets of the enemy and they would need the intercessory ministry of other believers.

Is there something wrong with some leader in your local church or assembly? Pray for that leader. Do you want a new pastor? Perhaps if you prayed enough for the old one you would make him new. Are some Christians harsh and critical? Pray for them. Are some Christians weak and spineless? Pray for them.

When Dr. Torrey was at Montrose his last summer and it was evident he would not long be with us, Dr. Sale-Harrison, by way of encouragement, said:

"Dr. Torrey, back in Australia, some of the strongest Christian laymen we have were saved during your campaign there twenty-seven years ago."

Dr. Torrey said: "Praise God. Could you give me some of the names?"

Dr. Sale-Harrison thought a few minutes and then mentioned half a dozen prominent soul-winning laymen of that land.

Dr. Torrey responded: "Some of these names were made known to me at the time they confessed Christ, and I put them on my prayer list. Some of these men I have mentioned before God every day for twenty-seven years."

No wonder they are useful Christians today! There are believers to be empowered and young Christians to be molded by way of our earnest, faithful, persistent prayers.

You will find in this number a striking article written by John C. Stam and delivered to his graduating class in April, 1932. In the light of the first anniversary of the death of these two dear children of God (December 8), the article is not only timely but startling. By all means see that your young people have this article to read. Thank God for John and Betty—stalwart Christians, good servants of Jesus Christ, decapitated and crowned, the same moment!

The news has been given to the world of the sudden death of "Billy" Sunday, noted evangelist, who perhaps preached to larger visible audiences than any modern preacher.

At seventy-three years of age God "Billy" called him "to lay down his sword Sunday and take his crown," as one speaker put it in the funeral service.

Mr. Sunday died Wednesday evening, November 6, at eight o'clock. The funeral service was held in the Moody Memorial Church, Chicago, with several ministers taking part. Dr. H. A. Ironside's message on that occasion, "Billy" Sunday's Spiritual Biography," will appear in our January issue.

Mr. A. F. Gaylord, who is Director of the D. L. Moody Centenary and Institute Jubilee, would like us to call the attention of pastors to the idea of commemorating D. L.

Moody's ninety-ninth birthday on February 2. How much the church of our day needs the evangelistic ideals of Mr. Moody. Perhaps this is the time and way to stir up soul-winning interest. Mr. Gaylord will be glad to send a folder, "How to Have a Moody Day in Your Church," to all who request it.

The MOODY BIBLE INSTITUTE MONTHLY visits a multitude of missionaries on the foreign field. These depressing years have made it increasingly difficult

For the Missionaries for these workers to pay for their magazines. A Missionary Subscription Gift Fund has been established and many Christians will find it a joy to send their gifts to make possible the continuance of the MONTHLY. Few of us can imagine how our fellow workers abroad value this monthly visitor. Let us help keep it going to them.

Below is a typical letter from a missionary:

Ambato, Ecuador, S. A.

Dear Friends:

I feel that I owe it to you, to send a word of appreciation, for I have had the joy of reading the MOODY MONTHLY for nearly a year. It so happened that Miss A.B. was receiving the MONTHLY until she went home on furlough when she granted us permission to receive it during her absence.

We regret very much that we shall not have this privilege during the coming year since we enter a new field of labor where we shall be separated from the missionaries for possibly the entire year. I have been told however, that you have a certain fund from which you can draw and send your magazine to missionaries. If such is the case, and the Lord sends in sufficient funds, I am sure that we shall be more than thankful to receive the MOODY MONTHLY.

Sincerely yours,

D.F.S.

What shall I give for Christmas? Is that question troubling you? Why not send a gift which returns new and fresh each month? The MOODY BIBLE INSTITUTE MONTHLY is such a gift, and an appropriate Christmas card will be sent, saying you are the giver. In this way your Christmas gift is repeated all through the year. Even your unsaved friends might be on this list. Certainly your pastor would enjoy it, and it would greatly help the young leaders in your church.

The Year Round Christmas Gift

Moody Bible Institute Monthly

The Fact of the Incarnation

By Bishop William R. Nicholson, D.D.

The Word was made flesh, and dwelt among us.—John 1:14.

IT has been well said of this sentence that, if it be measured by the number of its words, it is very short; but, if measured by the meaning of its words, it is long exceedingly. It is, indeed an ocean in a drop. I propose to consider it only from one point of view—simply the statement which it makes of a fact.

"The Word was made flesh." The fact of the incarnation—this is our subject.

First, Who was made flesh? "The Word." And who was the Word? Connect with verse first. Some one who was before the beginning of creation; "in the beginning was the Word" (Gen. 1:1). Uncreated, then—eternal. This eternal Some One, antecedently to the creation, "was with God"; not with God as your walking stick is with you, but as your friend is with you. Intercourse, communion. A Person, then—an eternal Person. This eternal Person was with God; two eternal Persons, therefore in fellowship together, antecedently to all creation.

Again, "The Word was God"; the eternal Person who was with God was Himself a Person of the Godhead. Such was He who is here called the Word. Manifestly the Son of God, as other Scriptures speak of Him, the only begotten of the Father, as He is expressly called in the words following our text.

And hence His title, the Word; for as our words are begotten of our thoughts and are the expression of ourselves, so He is the begotten of the Father, and is the Father's revelation of Himself to the universe. He—an eternal, divine Person, the second Person of the Godhead, the Son, the begotten of God, the filial Deity. He it was who was made flesh. Accurately speaking, it was not Jesus who was made flesh, for He was not called Jesus till He had become flesh; nor was it Christ, for He came into the office of Christ only after He had been made flesh. It was the Word who was made flesh: the same who was in the beginning, and was with God, and was God.

Why Called Flesh

Second, What was He made? "Flesh." This word can only mean in this place perfect human nature—body, soul, spirit. Soul (John 12:27). Spirit (John 11:33; 13:21; 19:30). Totality of human nature (Heb. 2:14). But why, then, is it not said in the text, that He was made man, instead of He was made flesh? Certainly He was made man, and He called Himself a man (John 8:40). But flesh is more directly suggestive of birth, and the one nature of all Adam's children, and of the fleshly weakness incident to them all; in a word, of the identical nature of mankind.

This is what He was made: one of us; as identically man as though He had been nothing more. The eternal Son of God, the filial Deity, He who from eternity was in fellowship with the Father, and was Himself flesh in common with the Father, He was made one of us, as really, as perfectly, as mentally, as morally, as actively,

as feelingly, as sufferingly, as enjoyingly, one of us as either of us is one of us. Then it was He was Jesus Christ, God manifest in the flesh, Emmanuel, God with us.

Third, How was He made manifest? Literally, "became flesh." He was the Word, and the Word became flesh; as we say of a man, he was a friend, and he became a helper; that is, by his own will and exertions. The eternal Word willed, in unison with the Father, to become flesh, and by His own power, in unison with the Father, He became it. As in the third verse it is said, "All things became by him," so now "He became flesh," i. e., as by His own creative power, under the Father, He gave being to all things, so by His own creative power, under the Father, He gave being to His own human nature—He became flesh.

How He Became Flesh

He became flesh, first, by emptying Himself, for a time, of the divine form or mode of appearing (Phil. 2:7; II Cor. 8:9); and secondly, by taking upon Himself human nature in the womb of the Virgin Mary by an act of miraculous power; not from a human father, but as all things became by Him, in unison with the Father, and in the energy of the Holy Ghost, so by His own power, in unison with the Father, and in the energy of the Holy Ghost, His human nature became a child of the Virgin.

Fourth, He became flesh, but not a human person. As having no human father in taking human nature upon Himself, evidently He did not take upon Him the person of any one man, nor a human person at all. His divine eternal Person was the one only Person of the Word become flesh. This is also indicated in the connection of the two clauses of our text. Jesus Christ, while having perfect human nature, did not have a human person. In nature He was God-man; in person He was only God.

Not Sinful Flesh

Fifth, He became flesh, but not sinful flesh. Having no human father, the flesh He created for Himself in the womb of His mother while being, because of His birth of woman, bone of our bone and flesh of our flesh, yet was without the moral taint which would have resulted from the ordinary generation (Rom. 8:3; II Cor. 5:21); but He had no sin of His own. In those weaknesses and infirmities of the flesh which He had in common with us, and which made more intense and practical His human brotherhood with us, such as hunger, weariness, a sense of the want of sympathy, etc., He was still without sin, absolutely the spotless man. It was our own veritable human nature, but sinless, which He took into union with His divine nature, and which He thus absorbed into His one eternal personality. And so, speaking with comprehensive accuracy, He became not a man, but man.

He Retained What He Gained

Sixth, He so became flesh that henceforth He forever retains the two natures.

He did not cease to be what He was before—the Word, the filial Person of the Deity, the immaculate and all-glorious. "The Word became flesh and dwelt among us": the Word who became flesh was the same He who dwelt among us. And the Word whose glory was that of the filial Deity was the same He of whom after He became flesh John said, in the words next after our text, "We beheld his glory, the glory as of the only begotten of the Father."

And as thus, in becoming flesh, He ceased not to be what He was before, so He should never cease to be what He had become. He did not assume humanity as something which could be laid aside, for He became humanity; not as if He had put it on as a garment, which might afterwards be put off, but as if a garment, in the putting on, had come to be a living part of a man himself.

He became flesh. The Lord Jesus Christ is humanity as truly as He is Deity. It is now as integral a part of Himself as is His eternity, or His sonship in the Deity. Henceforth and for ever and ever, God the Son is God the man, as much so as you are a man, as I am a man; whether as now seated at the right hand of the Majesty on high, or as hereafter coming in the clouds of heaven, or as throughout our eternal state, after having wiped all tears from our eyes, leading us whithersoever He goeth.

Seventh, the two natures are in Him as united, but not as confounded. In Jesus Christ we contemplate the perfect union, under the one divine Personality, of two perfect and distinct natures, the deity and the humanity. An old Latin line represents the Word made flesh as saying, "I am what I was, that is, God; I was not what I am, that is, man; I am now called both, that is, both God and man." The union of the two natures, and yet the distinctness of each, is what must be emphasized. The union is perfect, but it is union, not mixture.

Natures United But Not Blended

The deity was not lost in the humanity, nor the humanity in the deity, nor were the two so combined as to produce a third thing unlike either of the two. United they were, but not blended. The distinctness and the value of the deity, and the distinctness and the value of the humanity, are each preserved, but uniting as one harmonious whole in one divine august Person, as somewhat similarly a man's body and soul are united, not mixed, in his one person. Of this union of distinctions and the distinctions in union are fundamental to the redemption work of Jesus Christ, for except as being distinctively man He could not stand for man in the punishment due to man; and except as being distinctively God, His sufferings could not suffice for all men, nor indeed could be even permissible in equity.

And, in addition to what we have said, both the distinctions and the union are beautifully illustrated in the correspondence of the text to the first verse of this Gospel.

"The Word was God," and, "The Word became flesh"; eternity and time, the divine and the human, each distinct, yet both together. "The Word was with God," and, "The Word dwelt among us," the mode of the existence of Deity and a living and historical connection of that existence with human life, each distinct yet both united.

"The Word was in the beginning"; and, "The Word became" (in time); He as beyond all measured duration, yet as manifested in measured duration—the one thing successive to the other, yet both things uniting in His one Person, in whom are thus reconciled for us the opposite elements of life and thought, the infinite and the finite.

The Doctrine Attacked

Eighth, "The Word became flesh and dwelt among us." These eight words may remind us of a military encampment in the midst of surrounding foes, guarded on all sides, watchful at every point. First, there come those who deny that Jesus Christ is God, and these words thunder at them, that it is the Word who became flesh, and the Word was God. Next, there have been those who denied that He was really man, and our text has driven them back by the statement that the Word became *flesh*. And there are those who say that, while He had a human body, He had not a human soul, His deity taking the place of a soul, and our text again repels the attack by that word *flesh*, which in the light of the Saviour's own words elsewhere, it is impossible to understand here as meaning less than perfect human nature. Others have said that He assumed flesh only for a time, and then laid it aside, as being that which was foreign to Himself, and our text meets them with the truth that He *became* flesh, and did not merely clothe Himself in it.

Still others have confounded the two natures, mixing them up, and producing a third thing unlike either of the two, as when an acid and an alkali are compounded together, and our text overthrows them by keeping the two terms, *the Word* and *flesh*, side by side. And there have been those who, while keeping the natures distinct, have doubled the personality, and said that He was both a human person and a divine Person, and our text repulses them by the fact that the one *He* who dwelt among us was the eternal Word who became flesh.

Facts That Prove

Such is the fact of the incarnation; the Word, the Son of God, the filial Deity, becoming all that belongs to the essence of man, without regard to sex or race or time. And this fact is historical; not an unsubstantial legend, but a veritable occurrence. If there were nothing else, as proof, than the historical character of Jesus Christ, towering heaven-high above all attainments of mankind, blooming afresh in every succeeding age and filling the world with fruit, thus demonstrating that He came to be of men and among men not as any other man began to be, it alone would be proof unanswerable.

But there are many, many proofs, and all of unrivalled force, even the enumeration of which we have no time to give. There is just one little feature of our text which we may glance at as adding confirmation to the great mass of evidences. It is the unpretentious style of statement in

which the fact of the incarnation is given. A more wonderful fact was never expressed in words, was never even conceived. If all the marvels of all the ages were condensed in one, they would not make so marvellous a thing. And yet how briefly and simply it is told. The modesty of the text is a wonder only less wonderful than the fact it states. It is not in human nature to speak with such reticence of what is so overwhelmingly wonderful. If the alleged fact had been the writer's invention, or even his superstitions, expletives and exclamations would have piled around it, sentence upon sentence; pretentious analysis and labored commentary would have bristled in its defense like "quills on the fretful porcupine." A more than human inspiration must needs have controlled the writer who was so quiet an historian of the transcendent fact of the incarnation. Therefore it is a fact.

What Is Its Significance?

Wherefore did the Word become flesh? To seek and to save the lost, to suffer and die. Tremendous, then, must be the sinner's wretchedness; tremendous the blessedness He would secure to the sinner; tremendous the appeal He thus makes to the sinner. For remember, you are not saved by the mere fact of His becoming flesh, for He did not take upon Him your person, as we have seen, but only the nature common to all men. Therefore, to be saved by Him, you must come yourself into individual connection with Him. You must believe on Him. Then you will have been born again

—made a son of God in Him the eternal Son.

And what as regards the believer? The reality and greatness of his estate. The solid ground of his confidence. The beauty and blessedness of his thinking. Its urgency upon him as against sin, and especially against abuse of his body. And what a range of splendor opens before him, as to his future.

For of what character must be the blessedness which shall fittingly follow so mighty a fact as the incarnation? That his body shall be glorified must of necessity result from the present glory of the body of Christ. And that his soul shall be filled to its utmost capacity with a blessedness only less than God's, must follow from the subsistence of the human soul of Christ in personal union with Himself in the glory of His Father.

But what more? "We talk of mountains," says one, "before we have seen the Alps; but when once we have looked on the glittering glaciers and the desolate wastes of eternal snow, the word has a sublimity of meaning it never had till then." So, although we gain from the Scriptures some true and noble conceptions of the heavenly immortality, dim and poor must our anticipations be as compared with what shall be—those ultimate realities amid which believers are yet to find themselves as the result of that surpassing wonder, "The Word became flesh." Measure the measureless depth of that wonder of the past, and then may you scan the invisible height of yon coming wonder.



It is said that over the road by which the two women are climbing toward Bethlehem, the shepherds of the first Christmas made their way in search of the Infant Saviour.

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The Virgin Birth

By May Strong Watson, Pittston, Pa.

IF you do not believe the Bible to be the Word of God, a revelation from Him; if God has not spoken, then you may believe what you like, and so may I, and your thought is as good as mine, and no better. And if no man knows, why trouble to talk about it? You may guess, and so may I, but a guess is a poor thing to pillow one's head on. But if you believe the Bible to be God's revelation to men, inspired, authoritative, then we have a starting point. If God has spoken, then we must find out what He has said and must believe it.

What can we find in the Bible about this much fought-over doctrine of the virgin birth? First, let us ask the question, Is it important? Does it matter? Most emphatically, Yes! If Christ were a mere man, born of human mother and father like ourselves, then He was a member of a sinful race like ourselves. Then He needed a saviour as much as we, and how can one sinful man save another? Then we have no Saviour and are without hope. It is certainly important to know whether we have a Saviour or not.

Let me first turn you to the story in Matthew 1:16, the generation of Jesus. Notice the "begats." Notice how suddenly

(v.16) they stop and the word "begat" ceases, and fatherhood changes to motherhood, as it says: "Joseph was husband of Mary, of whom was born Jesus." Surely this is very significant!

Notice again verse 18. Before the marriage had been consummated, Mary's condition was discovered and it distinctly says she was "with child of the Holy Spirit" (third person of the Godhead). Notice verse 25 where it is plainly stated there was no marital relation till the child (Jesus) was born.

Clearly, Joseph knew that he was not the father, for thinking she had been unfaithful to him he was about to put her away. God sent His angel to bid him marry her and told him definitely that the Holy Spirit (who is God) was the Father (v.20).

Notice the astonishing promise in verse 21. How could it be true of any mere man?

Look at the expression in Luke 3:23, "being, as was supposed, the son of Joseph." The public knew no better, but the inspired writer did. If any one says "that is only a parenthesis and probably interpolated," I would remind him that the weight of scholarship certainly believes it

should be there, as it is found in both Authorized and Revised Versions.

Notice the following striking, singular expressions:

(1) Luke 1:34—Here Mary declares her own virginity.

(2) Galatians 4:4—"Made of a woman," not begotten of a man.

(3) John 1:1—"The Word" (defined as God) "was made flesh." Could this have described any merely human birth?

(4) I Timothy 3:16—"God manifest in the flesh"—an amazing way to speak of a mere man.

(5) Acts 1:9—Could a mere man have gone up thus into heaven?

We do not use his miracles as proof, though they were, because Elijah and other men were given power to perform them by way of evidence.

But did the prophets say anything about this matter? Jesus said they spoke of Him (Luke 24:27). Where did they thus speak? In Isaiah 7:14. How do we know this prophecy refers to Jesus? The inspired writer in Matthew 1:22, 23 distinctly says that Jesus' birth fulfilled this very prophecy.

Does it not then seem clear that we have overwhelming proof of the much disputed doctrine of the virgin birth?



When Jesus Emptied Himself

By Rev. Kenneth S. Wuest, Chicago, Ill.

THE self-emptying of Jesus Christ is referred to by the words of Philippians 2:7, "made himself of no reputation," and is the literal Greek for our English translation, the latter giving the result of the action in the verb, the former the action itself. It is the purpose of this discussion to inquire into the meaning of the words, "emptied himself."

We will look first at the meaning of the phrase, "who being in the form of God." The word "being" in the original is not the ordinary verb of being, but the word *huparchoon*, which speaks of an antecedent condition protracted into the present. Therefore, this "being in the form of God" was true of our Lord not only in His pre-incarnate state, but also in His incarnation. Whatever the expression "emptied himself" means, Jesus lost nothing in His self-emptying. The word "form" is translated from *morphe*, a word that does not refer to physical shape nor to the properties of matter discernable to the physical senses as the English word does. God is spirit. That is, He is personality without a physical body. Therefore we must put aside all ideas of material substance or shape in this



Rev. Kenneth S. Wuest

expression: The word has reference to an expression of being that carries in itself the nature and character of the person of whom it is the expression, and this expression is permanently identified with that person. This form of God refers, therefore, to that expression of Himself which our

Lord gave to the angels in His pre-incarnate state, a spiritual expression of His glory and majesty as Deity, discernable only to spiritual beings with spiritual faculties. This expression of Deity could not and cannot now be apprehended by man, for he dwells in a body dominated by the soul. While having a human spirit, yet he is not a spirit as angels are spirits, and therefore does not have spiritual faculties which could receive such a revelation. Our Lord in His incarnation did at times manifest His deity to man, but in a different way. Man saw, not the splendor, the majesty, and the glory of Deity, but the omnipotence, omniscience, love and grace of God.

The Possession and Expression of Deity

The expression of deity necessitates the possession of deity. Our Lord was and is God. He possesses the same divine essence as God the Father. But it is important to note that not the possession of deity is in view here, but its expression. The phrase "who being in the form of God," refers therefore to that spiritual expression of deity which our Lord gave to the angels in His pre-incarnate state, and which mode of expression He still retains for active

use since His incarnation. Possessing that mode of expression before His incarnation and retaining it after that event, it follows that our Lord was just as much God after He became man as He was before, for it requires Deity to give expression to Deity.

While expressing Himself in His humiliation as man, our Lord did not express Himself in a spiritual way to angels. The angels who ministered to Him in the wilderness recognized Him as God, but saw Deity veiled in human flesh. But since His glorification, He manifests Himself in all His splendor to the angels as He did before His incarnation, for His body is now glorified and His manifestation in humiliation is over. He dwells in the body of His glory. And what is more, the saints in their glorified bodies will some day see Him in all His glory like the angels did before He came to earth, for our glorified bodies will be spiritual bodies, that is, bodies dominated not by the soul as now, but by the spirit. If He is altogether lovely to us now, what will it be when we see Him?

What Expression of Deity Means

We examine now the words, "thought it not robbery to be equal with God." The words "equal with God" must be taken in their context as referring not to the fact that our Lord was equal with God in His deity, which is true, for Jesus is God as well as the Father is God, but as having reference to His being in the form of God. Jesus was equal with God the Father in that both were in the form of God, that is, both gave expression to their deity in a spiritual way to spiritual intelligences, the angels. The equality stressed here is not that of the possession, but of the expression of deity.

The word "robbery" in the original is *harpagmos*, which has three possible meanings, first "a robbing," second, "a piece of plunder," and third, "a prize." The first two can be grouped under one meaning, namely, "the unlawful acquisition and retention of a thing." If that is the interpretation here, then the text would read, "Thought it not a thing to be unlawfully obtained and retained to be equal with God." Our Lord then would be asserting His inherent and lawful right to the expression of deity. If the other meaning is used, the text would read, "Thought it not a prize to be retained to be equal with God." Then our Lord would be surrendering His right to the expression of deity in favor of some other mode of expression. The context presents our Lord in an act of humility, Paul using the example of the self-emptying of Jesus as an object lesson to the saints in the Philippian church. Not the assertion but the surrender of His rights to self-expression as Deity would constitute humility. Therefore the meaning

of the phrase is that Jesus did not consider His being on an equality with God the Father with respect to the expression of deity, such a prize as to preclude His setting it aside in order to incorporate Himself with the human race and die for sinful man. Instead of asserting His rights to that expression, He surrendered them, which is the essence of humility. What a contrast to Satan who considered equality with God a thing to be grasped when he said, "I will be like the most High," and to our first parents who ate of the tree of the knowledge of good and evil on the strength of the promise of Satan, "Ye shall be as gods knowing good and evil."

Addition, Not Subtraction

The words, "made of no reputation," are translated from a Greek word *kenōō*, which means "to empty or make void." But of what did our Lord empty Himself? Cer-

tainly not of His deity, for His deity is not in view here as we have shown. The emphasis is upon the expression of His deity. He emptied Himself of that expression of deity which as a spiritual being He gave to the angels. But in what did this emptying consist? The text tells us. He emptied Himself by adding to Himself. The verb "took" in the English text is from the second aorist participle *labōn*. The action of the aorist participle precedes the action of the leading verb. Thus the action of taking upon Himself the form of a servant preceded and was the cause of the emptying of Himself. It is a model participle, explaining the method by which the action in the verb takes place. Our Lord emptied Himself by taking something upon Himself in addition to that which He already had. He lost nothing therefore in that emptying, but added something.

He "took on him the form of a servant." The word "form" here is the same Greek word used in the expression, "form of God." As it took the possession of deity to make possible the expression of deity, so it requires the possession of humanity to give expression to humanity. The Son of God now sets aside His active expression of Himself in a spiritual way to angels, to give expression to Himself as the man Christ Jesus through a human life to human beings. His humanity is just as real as His deity. The emptying was not of His deity, and therefore not of the possession of the ability to express that deity, but merely of the active expression of it while giving expression of His humanity to mankind.

When the Host Was Servant

To illustrate: Our Lord was the host at the last Passover He observed with His disciples. He was dressed as a host, broke the bread and gave them the wine. He gave expression to Himself as the host. He was in the form of a host. But He rises from supper, lays aside His garments of a host, and girds Himself with a towel. He has taken upon Himself the form of a servant. He washes the feet of the disciples, performing the duties of an oriental slave. In girding Himself as a servant, He must of necessity lay aside the garments of a host. His active expression as a host ceases and He expresses Himself as a servant. But He still is the host although He looks like a servant. He still possesses the garments of a host, although they are laid aside for the time being. But when His work as a servant is over, He clothes Himself with the garments of a host and again expresses Himself as a host.

So our Lord was in the form of God, giving expression to Himself in a spiritual way to the angels, that revelation being one of glory and splendor. But He laid aside His garments; that is,

Herein Is Love

I John 4:10

By E. Margaret Clarkson, Toronto, Can.

"I have loved thee,
I have loved thee
With an everlasting love!"
See a softly sleeping village,
See a strangely shining star;
See the awed and kneeling shepherds,
See the Wise Men from afar;
See the heavens rent with splendor,
Hear the hallelujah-hymn;
See the stable, see the manger—
Bethlehem!

"I have loved thee,
I have loved thee
With an everlasting love!"
See a mountain-side deserted,
See a garden, midnight-still;
See a lonely figure kneeling
In the silence of the hill;
Hear Him pray, in tones of anguish,
Till His brow with blood is wet,
"Not My will, but Thine, O Father!"—
Olivet!

"I have loved thee,
I have loved thee
With an everlasting love!"
See the heavens o'erspread with shadow,
See a steep and stony hill,
See a surging throng press upward
On a morning dark and chill;
'Gainst the sky a cross uplifted—
High upraised for all to see—
Hanging there, the Prince of Glory—
Calvary!

"I have loved thee,
I have loved thee
With an everlasting love!"
See a world of dying sinners,
See a fountain opened wide;
See uncleanness covered wholly
In its cleansing crimson tide;
See for all a full salvation
And eternal life above—
Lo! The mystery of ages—
Herein—Love!

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His active expression of deity to the angels ceased when He girded Himself with human flesh, and His active expression as a servant began. But while expressing Himself as a servant, He still remained God and possessed His glorious garments of deity. Then in His resurrection, His active expression as a servant came to an end in favor of the taking again of His garments of glory, and since then our blessed Lord manifests His glory again to the angels

and will manifest it also to the glorified saints in eternity.

Thus Jesus emptied Himself, having taken the form of a servant. "He became in the likeness of man," that is, He gave expression to His humanity in a way resembling that of man, and "being found in fashion," that is, in outward aspect "as a man," but not *a* man, for He was more than man, He humbled Himself and be-

came obedient to God *up to (mechri)* the point of death, even the death of the Cross, for He said, "Lo, I come, in the volume of the book it is written of me, to do thy will, O God."

"For ye know the grace of our Lord Jesus Christ, that, though he was rich (in the form of God), yet for your sakes he became poor (in the form of man), that ye through his poverty might be rich."

Exalt Christ

By the late Rev. James M. Gray, D.D.*

MANY persons think they are Christians and are saved because they believe in God, ignorant of the scriptural reminder that the demons believe in God (James 2:19). They believe, and remain demons—unhappy demons, for they shudder (R.V.).

The whole pagan world believes in God—in a god of some nature or description, but they are not Christians, and are not saved, Scripture being the judge.

Peter in his first epistle (1:21) employs a very discriminating phrase. When speaking the following of our Lord Jesus Christ, he says, "Who by him do believe (or through him are believers) in God." In other words, He (Christ) is the channel or the avenue through which the Christian reaches or approaches God—really comes to know God.

Christ Himself witnesses to this in His intercessory prayer (John 17:3) when defining eternal life as knowing God—the only true God and Jesus Christ whom He has sent, as though to know

God it were needful to know Jesus Christ. And previously in His farewell discourse He says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

To go back to Peter again, all this throws light on what he says in I Peter 3:18: "Christ also hath once suffered for sins, the just for the unjust, that he might

bring us to God." He only could do this, He only could bring us to God, and of course, until we have been brought to God, we cannot know Him, or truly believe on Him.

It is for this reason, i.e., in order that we might first believe on Christ and thus come to believe on God, that God has so greatly exalted Christ—"who raised him up," says Peter, "and gave him glory"

All this impresses us as Christian preachers, and teachers, and witnesses of every kind, with the supreme importance of exalting Christ—first, last, and all the time. We are not to exalt the Christ of Theosophy and Christian Science, the Christ of humanitarianism and social reform, the Christ of the New Thought and its new theology, but the Christ of the Scriptures.

The Christ who brings men to God is He who was conceived of the Highest, incarnate of the Virgin Mary; who was tempted in all points like as we are yet without sin; who died for our sin and rose again for our justification; who now, a glorified man, sitteth at the right hand of God; who ever liveth to make intercession for us; who is coming again to set up His kingdom; and who at length will deliver up that kingdom to God.

GROWING RICH

There are two ways of getting rich. The god of

this world has bounty to bestow as well as the God of heaven, but the difference between the two lies here, that "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22). Grow rich with God and there will be no bitterness in your gains. Grow rich without Him, and your riches will never cease to be a curse.—James M. Gray, in *Steps on the Ladder of Faith*.



Dr. Gray at the old D. L. Moody desk

(1:21). And why did God raise Christ and give Him glory? "That your faith and hope might be in God."

Christ, in other words, the God-man, is not in His own person the ultimate end or goal of Christian faith and hope, but God who is all, and in all. And yet it is only through Christ we reach God. "Glorify thy Son," said He, "that thy Son also may glorify thee" (John 17:1).

*Found written in pencil among manuscripts to be used for December.—Editors

Good News from Bethlehem

Epiphany

By Helen Honeyman Edwards, Fleischmanns, N. Y.

They bring Thee myrrh, O Babe of Bethlehem!
Three wise men from the East in journeying
Pause at the lowly cradle, there to lay
The symbol rare of exquisite suffering;
Dear Sacrifice of God!

They bring Thee frankincense, Emmanuel,
God manifest, God with us evermore!
With unshod feet, in holy hush they come;
They bow, they kneel, they worship low before
A babe, yet very God!

They bring Thee gold, O slumbering Bethlehem Babe!
They lay it at the feet of Him who soon
Shall stand, with feet of brass, on Olivet,
A sceptre in His hand, to rule the world,
King, Sacrifice, and God!

Bells at Christmas

By Laura Janet Larson, Oakland, Calif.

Awake and ring, O silent mission bells,
The wonder in the east foretells
The dawn, and joyful hearts this chant compels,
"Hallelujah, Christ is born!"

Awake, O mission bells, the world needs song
And gaiety. If Christian hope be strong,
Discouraged men forget the carping wrong,
And faith and love renewed, bring hallowed cheer.

Awake, O bells, the stars have ceased to gleam,
Awake, and tell the world, "Christ is supreme!"
He reigns with God! With love He can redeem,"
"Hallelujah, Christ is born!"

The Babe of Bethlehem

By the late Annie Johnson Flint

Oh, Babe of Bethlehem, of whom the angels sang,
For whom their "Peace, goodwill to men" through earth and heaven rang,
To whom the shepherds knelt, to whom the Wise Men came
With precious gifts from lands afar, led by the star aflame;
Child in the manger laid, still looks the world to Thee
From whom the kings of earth hold crowns and thrones in fee;
Still do the wise men bring their science and their art,
And own their highest wisdom yet is but of Thine a part;
Still do the humble come, leaving their toil awhile,
To where Thy presence is revealed, to where Thy face doth smile.

Oh, Babe of Bethlehem, all things to all Thou art,
Thou knowest every need of every human heart;
The Shepherd Thou who leads at eve His flock into the fold,
The Potter who with skillful hand our mortal clay doth mold;
In sorrow or in joy, a sympathizing Friend,
A Brother kind and true, who loves us to the end;
The Jesus who upon the cross from sin His people saves,
The Christ who fills with light and hope the darkness of our graves;
Thee do we still adore, to Thee our praises rise;
The living Water Thou, the Bread that satisfies.

To Thee for peace we turn, from Thee our strength doth spring,
In Thee our rest we find, to Thee our burdens bring;
With whom our life is hid, by whom our life is given,
The Truth amid a world of dreams, the Way that leads to heaven;
To Thee alone we come who hast the words of life,
Through Thee alone we hope for victory in the strife;
By Thee our work is crowned, through Thee our trust we keep,
And by Thy grace, when day is done, in Thee we fall asleep.

How the Bible Estimates Christ

By W. S. Manners, M. D., San Leandro, Calif.

WAS the Lord Jesus Christ a natural or a supernatural man? Or to put it another way, was He ever a natural man?

If we stop and think we shall see that He was never a natural man in any sense of the term. He was supernatural as to His pre-existence. Of course, all other men never had any pre-existence, so at the very start we see that the Son of God was never merely a natural man.

In a past eternity He said to His Father, "Lo, I come, in the volume of the book it is written of me, to do thy will, O God" (Ps. 40:7; Heb. 10:7). What book was this? It could not have been the Bible, for there was no Bible when the Lord Jesus said this. As far as we recall this is the first statement ever written concerning the Lord Jesus, and the book, we repeat, could not have been the Bible, but a heavenly record about which we know virtually nothing.

It was a statement made by the blessed Christ to His heavenly Father in a past eternity when no doubt a conference was held by the Holy Trinity as to a race of beings not yet in existence, a race of beings not yet created, but a race that would go astray and need an almighty Saviour to die for them and bring them back to God; for let us not forget that in the purposes of God, He (Christ) was the "Lamb slain from the foundation of the world" (Rev. 13:8), or as Peter put it; "Who verily was foreordained before the foundation of the world, but was made manifest in those last times for you" (I Pet. 1:18-20).

Seven Times

In the first chapter of Hebrews, where the Lord Jesus is contrasted with angels, we read seven quotations from the Old Testament concerning Him, and we have three terms of deity addressed by the Father to the Son, all showing that His eternal deity was fully recognized. The Father calls the Lord Jesus "my Son," a term He nowhere gave to the angels. The Father calls the Lord Jesus "God," for He says to Him, "Thy throne, O God, is

forever and ever" (Heb. 1:8). He calls Him "Lord," for He said to Him, "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (v. 10).

Here too, the Father ascribes to the Lord Jesus Christ the work of creation. All this is in blessed harmony with John 1, where we read: "He was in the world, and the world was made by him" (v. 10), and in verse 3 we read: "All things were made by him, and without him was not anything made that was made."

The apostle Paul also by the Holy Ghost wrote concerning the eternal Son:

"In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature (or of all creation); for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, . . . all things were created by him, and for him; and he

is before all things, and by him all things consist (or are held together). And he is the head of the body, . . . that in all things he might have the pre-eminence (or the chief place)" (Col. 1:14-18).

The First Begotten

The apostle John spoke four times of the Lord Jesus as the only begotten Son (1:18; 3:16, 18; I John 4:9). This has to do with His eternal deity. Paul speaks of the Lord Jesus as to His being the first begotten Son. This has to do with His position. All the crown rights of the British empire are vested in the first begotten son. The king has other sons, but the crown rights, the kingly rights, are all vested in the first begotten, and the Lord Jesus Christ was the first begotten Son ages before there were any other sons. This is what Paul is talking about in Colossians 1. (See also Ps. 89:27; Heb. 1:6; Rev. 1:5).

Many years ago, we remember reading about a conversation that took place be-

tween a Unitarian minister and Daniel Webster in the city of Boston.

"Mr. Webster, how can a man of your mental power understand and believe in the deity of Christ?"

"I do not understand it," replied Mr. Webster, "and more than that, if I could understand it I would not believe in it, for I have sufficient mental capacity to know that it is not possible for the finite to grasp the infinite. But, sir, we can apprehend (or lay hold upon) that which we cannot comprehend (or mentally grasp). Yes, sir, I believe in the eternal deity of the Lord Jesus Christ."

Now the Lord Jesus was not a natural man, but a supernatural man in His birth. He was born as no other man was ever born. He was of the seed of the woman (Gen. 3:15). All other men have been of the seed (sperma) of man. "A body hast thou prepared me," said the Lord Jesus to His Father. This was true of Christ alone. Men in their blindness say it makes no real difference whether Christ was virgin born or not. They do not know what they are talking about.



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Bless God, my Lord was "without spot." He was "without sin." He had no sin "in him." "He was holy, harmless, undefiled, and separate from sinners." He was as holy as God Himself, and for just one reason, He was God, as Paul wrote in Romans 9:5, "Christ . . . who is over all, God blessed forever."

Sinless

Then the Lord Jesus was supernatural in that He lived a life without sin. Fancy the best man that ever lived saying He never sinned; Paul for instance. Our Lord challenged His enemies and said: "Which of you convinceth me of sin?" (John 8:46).

Would not those enemies have been only too glad could they have nailed the slightest fault on the blessed Christ? He knew full well who He was and what He was, and therefore fearlessly threw this challenge into their teeth after He had said to them, "Ye are of your father the devil, and the lusts of your father ye will do" (v. 44). Oh, if they could have been able to have charged Him with just one sin, however trivial; but no, they had to smart under the stinging statement that they, the religious leaders of the nation, were only children

of the Devil and not children of God at all.

From the cradle to the cross our Lord could say as to His Father: "I do always those things that please him" (John 8:29). You can take any statement that Christ ever made and put those words into the mouth of any other human being and they would have been a misfit. This fact more than any other fact, proves to the writer at least, the divine and supernatural character of the Lord Jesus Christ.

Supernatural

Then again, the death of Christ was supernatural. He died as no other man ever died. "No man taketh (my life) from me, but I lay it down of myself" (John 10:18). Fancy any other man saying that! But Jesus the Christ said it, and it was true. "Jesus, when he had cried again with a loud voice, yielded up the ghost" (Matt. 27:50). Not in a whisper, mark you, but with a loud voice, a mighty voice, He dismissed His Spirit. Did any other man ever die by dismissing his spirit? Never. And why not? Just because he had no control over his spirit to either lift it out of his body or retain it in his body.

Then needless to say, the resurrection of

the Lord Jesus was superhuman, supernatural. Others had come back from among the dead by divine power, but this Man, when the time came, just called His spirit back into His body as it lay there in Joseph's tomb, and He rose triumphant over all the forces of hell. "I lay down my life that I may take it again" (John 10:17). Hallelujah!

"He rose a victor from the dark domain, Hallelujah, Christ arose!"

Then His ascension into heaven was supernatural. Gravity to Him meant nothing at all. He went up as easily and as naturally as He will come back again. And when the proper time arrives, all His redeemed will rise just as easily and gracefully as He Himself drifted away into space, "and a cloud received him out of their sight" (Acts 1:9).

Then, of course, His coming again will be supernatural. It could not be in any other way. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

"Even so, come, Lord Jesus" (Rev. 22:20).



Christ and the Old Testament

By Rev. Wick Broomall, Jr., Birmingham, Ala.

IN the following I show that Christ accepted the Old Testament as the inspired Word of God and never questioned the historical accuracy of the events and characters depicted in that portion of the Bible. I show also how Christ's attitude toward the Old Testament is diametrically opposed to the higher critical view as held by many "scholars" today.

1. *Christ quoted frequently from the Old Testament.* During the temptation He referred to the Old Testament three times, introducing each quotation with the phrase, "It is written" (Matt. 4: 4, 7, 10). Each is found in Deuteronomy, the book that the higher critics tell us is a product of fraud and trickery.

2. *Christ referred to the authorship of the Old Testament.* He spoke of the three-fold division of the Scriptures (Luke 24:27, 44). He tells us that Moses' writings are authoritative, and that he wrote of Him (John 5:45-47). He tells us that Daniel was a prophet, and that some of his prophecies had not yet been fulfilled (Matt. 24:15). He refers to David as the author of Psalm 110 (Luke 20:41-44). It will be observed that Christ recognized the traditional authorship of the books of the Old Testament.

3. *Christ cited events and persons described in the Old Testament.* In not a single instance does He intimate doubt about the historical accuracy of these events. Let us here set down in order things that Christ referred to in the Old Testament.

a. Before the time of Abraham: the

creation (Matt. 19:4), marriage (Matt. 19:5), Abel (Luke 11:51; Matt. 23:35), Noah and the Flood (Matt. 24:37, 39).

b. During the time of Abraham: Abraham (Matt. 8:11), the destruction of Sodom and Gomorrah (Matt. 11:24), Lot's departure from Sodom (Luke 17:28, 29), Lot's wife (Luke 17:32), the institution of circumcision (John 7:22).

c. During the time of Moses: divorce (Matt. 19:8), the burning bush (Luke 20:37), the brazen serpent (John 3:14), manna (John 6:32), the giving of the law (John 7:19).

d. During the rest of the Old Testament: Solomon's glory (Matt. 6:28, 29), the visit of the queen of Sheba (Matt. 12:42); David as a writer of psalms (Luke 20:41-44), and the observance of the Sabbath in his time (Matt. 12:30f); Elijah's dealings with the widow of Sarepta (Luke 4:25, 26); the cleansing of Naaman in Elisha's time (Luke 4:27); Jonah's miraculous deliverance and his subsequent preaching to the Ninevites (Matt. 12:40, 41).

4. *Christ's attitude toward the Old Testament proved that He accepted and recognized it as inspired and authoritative.* There are two passages that bring this out clearly (John 5:44-47; Luke 16:29-31). The Old Testament Scriptures were on the same level with Christ's own words in regard to their inspiration. Furthermore, as shown in the references, Christ never questioned the traditional authorship of any part of the Old Testament. He openly accepted Moses (John 5:46; Luke 24:27, 44),

David (Luke 20:41-44), and Daniel (Matt. 24:15) as the authors of the portions ascribed to them. Moreover, He accepted the historical accuracy of the events and persons of the Old Testament. He never intimated that there is any mythical or legendary element in the narrative. The Greek language bears out this fact strikingly, for in the places where Christ compares something in the Old Testament with something in His own life (John 3:14; 6:57, 58; 8:28; 12:50; Matt. 12:40; Luke 11:30; 17:26), the words used indicate a comparison of things in the same class; that is, if the event or person on one side of the comparison is historical, it must be so on the other side.

5. *Christ's attitude toward the Old Testament was directly opposed to the higher critical view.* One critic asserts that we "cannot claim infallibility for Him (Christ) in questions of history, such as the authorship of Old Testament books, or on the problems of science. In these directions He must be quite frankly considered to have accepted the current notions of His time." But Christ never accommodated Himself to the errors of the time in which He lived. Whenever the Jews were wrong, He rebuked them (Matt. 23). There is not a single place in the New Testament where Christ rebuked the Jews for accepting the traditional authorship of the books of the Old Testament, or for recognizing the historicity of that portion of Scripture.

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Will Christ Come Back?

By the late Rev. F. E. Marsh, D.D.

IT SEEMS almost superfluous to ask the readers of this paper such a question as, "Will our Lord come back?" But we are reminded of the words of the apostle who, in referring to "the everlasting kingdom of our Lord and Saviour Jesus Christ," said, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (II Pet. 1:11-13).

A colored waiter in Altoona, Pa., recently asked the writer, when having a meal, "What will you have in conclusion?" The reply was, "I have concluded." God's conclusions can only lead us to rightly conclude in the things which relate to Himself. He has declared all things are not only created "by," but also "for" (eis, "unto") Christ. He is the goal and conclusion and end of everything. God does not ask us what we will have in conclusion, but He does tell us His conclusion is "to sum up all things in Christ," and that conclusion begins when Christ comes back. Let us take a bird's eye view of the glorious truth of His advent.

I. Promises Fulfilled

"Surely I come quickly. Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12, 20). Christ's word of arrestment is, "I come quickly." Many of God's people are puzzled by the seeming delay of Christ.

But His coming is sure for His promise is certain. "I come," "I come," "I come," is His triple word, so He is coming, for He has promised. He bids us to "behold" His promise that we may enter into its largeness, significance, and many-sidedness, and also the amen of its certainty.

II. Prototypes Realized

That Israel might remember God's grace and goodness, He instituted several feasts, which He called the feasts of Jehovah (Lev. 23:4). These feasts in their detailed order give in sequence the foreshadowing of events from the Cross to the Millennium.

The Passover is typical of Christ our Passover sacrificed for us (Lev. 23:5; I Cor. 5:7). Christ our Passover as the sacrifice, makes it possible for the Lord to pass all over His people in His protecting grace, even as the mother bird shields her young under her protecting wings and feathers.

The Feast of Unleavened Bread is typical of a redeemed people, purging out the leaven of wickedness and malice, and living in communion with the Lord as a result of a holy walk (Lev. 23:6-8; I Cor. 5:6-8; II Cor. 7:1).

The Feast of the First Fruits is a foreshadowing of Christ's resurrection from the dead, and hence He is the pledge, as the first-begotten from the dead, of the resur-

rection of all those who have fallen asleep in Him (Lev. 23:9-14; I Cor. 15:23; I Thess. 4:13-18).*

The Feast of Pentecost is a foreshadowing of the coming of the Holy Spirit to form the Church, the mystical body of Christ, which is made up of Head and members into one living organism (Lev. 23:15-22; Acts 2:1-13; I Cor. 1:12, 13, 20).

The Feast of Trumpets (Lev. 23:23-25) is typical of the Lord's coming, with trumpet sound and gathering shout, for His saints, when the voice of gathering will be heard by the living, and the trumpet herald will arouse the sleeping ones (I Cor. 15:52; I Thess. 4:16).

The Feast of the Day of Atonement (Lev. 23:26-32) is typical of the gathering of the nation of Israel, when they who pierced Christ shall look upon Him and mourn (Zech. 12:10-13; 13:1), and be restored to Him, for He shall appear the second time for those who look for Him (Heb. 9:28).

The Feast of the Tabernacles (Lev. 23:34-36, 39-44) is typical of the Millennium, when the Lord shall tabernacle with Israel and reign over the nations to their benefit, and when the descriptive scene in Psalm 72 will be realized.

The feasts are wonderful in their detailed foreshadowing, and in the sequence of detail. We who believe in Christ can see more than the body of their historical setting. We can see in their history a prophecy of future events.

III. Program Detailed

At the first council of Christian workers held in Jerusalem (Acts 15:14-18), the president, the apostle James, gave in detail the plan of God in relation to the Church, Israel, and the world. First, he declared it was God's purpose to "take out" of the nations "a people for his name." This is God's purpose in this dispensation. By the preaching of the gospel He calls out of darkness into His marvelous light those who are saved by His grace and united to Christ. These constitute the Church, for as the word "Church" means, the called-out ones are His body.

When the body is complete (Eph. 1:17-23) or, as the Spirit puts it, "after these things the Lord will build again the tabernacle of David which is fallen down" (R.V.). Israel like a tent blown down by the wind will be "set up," and from the ruined fabric He will set up a new thing. Then the "residue of men" will seek after the Lord. The "residue" refers to the rest of the nation, the ten tribes. In Zephaniah 2:9, we read of the "residue" and the "remnant," and also in Isaiah 28:5, which undoubtedly refers to the rest of the nation of God's covenanted people Israel.

IV. Prophecies Completed

The disciples came to Christ and asked Him three important questions: "When shall these things be? What shall be the

sign of thy coming, and the end of the world, or age?"

"These things" relate to the destruction of Jerusalem, which had a partial fulfillment in the devastation that came to that city in the year A.D. 70 under Titus, but it had a very small fulfillment in comparison to what will take place in the time of the end (Matt. 24:1-26).

The answer to the question, "What shall be the sign of thy coming?" seems to be twofold, namely, the budding of the fig-tree, which means the sign of Israel's restoration in their going back to their own land, and the tribulation through which the Jew will pass, and the sign of Christ coming back with His people, when the nations will see the glory which He has put upon them (II Thess. 1), and will admire them "in that day." He will then be manifest as He has said, "with power and great glory" (Matt. 24:27-36).

The answer to the question regarding "the end of the age," is indicated right through the whole of Matthew 24, but in verses 37-51 He shows by His reference to the "days of Noah," that wickedness will abound, and that His return in judgment will take the world by surprise, as it did in the days of long ago.

V. Prospect Realized

The gospel not only points back and tells us what Christ has done in His atoning death on the Cross, but it also points upward and tells us what Christ is now doing as our great High Priest and Advocate with the Father. More than this, it opens up for us a glorious prospect as to the future, in reminding us what Christ will do for us when He comes to receive us to Himself.

CHRIST AND THE OLD TESTAMENT

(Continued from page 174)

make with reference to Christ's not being infallible in these matters. Christ was just as infallible when He spoke about any Old Testament event or person as when He delivered His great spiritual discourses. If you rob Him of part of His infallibility, you rob Him of all. I stand on the side of Christ.

THE FINISHED WORK OF CHRIST

Christ *hath* redeemed us. The past tense is so important. It is not something Christ will do in the future, or is even doing at the present time, but something He has done. This man, by one sacrifice for sins hath perfected forever them that are sanctified (Heb. 10:14). This work has never to be done again. Oh, the preciousness of that thought, that Jesus' work for us is a *finished* work, once and forever.—James M. Gray, in *Salvation from Start to Finish*.

Can We Today Have a Real Experience of Jesus Christ?

By E. Adams, London, England

TRAVEL all over the world and you will find individuals who have received a new life by having had a heart contact with the Lord Jesus Christ. Men and women of all nationalities; of all conditions, high and low, rich and poor, educated and illiterate; of all temperaments, wise and foolish, impetuous and cautious, combative and clinging, hopeful and despondent, pliable and obstinate, credulous and skeptical—all sorts and conditions of people have known what it is to pass "from death to life" by being "born again" by the power of God. Let us think it out together.

The Peerless Person

In his moral supremacy Jesus is universally acknowledged to stand absolutely alone. Herman Newmark was nominally a Jew, but when in Japan, he started to read the New Testament. He says, "I was now face to face with the personality of Jesus Christ. His life charmed me. In the presence of His perfection I realized my own sinfulness." To His apostles Jesus said, "You call me Master and Lord, and you say well, for so I am."

This Man, so strong, so brave, so radiant with goodwill, so bold against wrong, so tender to the penitent and the helpless, so loyal to the will of God—this incomparable Man acted and spoke with the clear, uniform consciousness of being more than man. He was utterly unlike the best of men in that He never confessed sin and never repented, but always pleased God.

Spotless Himself, He laid bare to others their past history and inner life, and discovered the deepest need of the heart. Those

who came to examine Him found Him examining them.

He was the Master of every situation. At His royal command disease fled. He calmed the storm with a word. He replied instantly and finally to every question put to Him by friend or foe. On His own authority He spoke on the profoundest subjects with majestic assurance.

This dominant Personality makes claims which are in full accord with His whole life and character. What in anyone else would be accounted blasphemy or madness, seems quite natural as coming from Him. He is the supreme authority.

He declares Himself the Light of the world, the Bread of the soul, the Judge of all men, the omnipresent and eternal One. He speaks of Himself as only God can speak. His "I" is the I of Deity. He is Emmanuel, God with us.

Why did He die? He taught, and His apostles taught, and every one who has received Him knows, that He died as sin-bearer. Divine justice demanded the atonement; "love so amazing, so divine," provided it. At Calvary the great victory was won over human sin and the powers of darkness. The expiring Saviour's cry, "It is finished," was a shout of triumph. And He knew it would be all worth while. For the sake of the joy that lay before Him, He endured the cross, despising the shame.

Christ Lives Today

When He entered the grave it was not as a subject, but as a conqueror. His resurrection is as much a fact of history as His crucifixion. The resurrection is the visible, tangible proof that the work He

undertook as our sin-bearer was perfectly done. It broadcasts the Christian believer's acquittal, and guarantees his final victory. The resurrection establishes Christianity.

After Christ rose He stayed here for a while in order to renew His commission to His apostles, and to encourage their faith in His unseen and spiritual presence. He then returned to the unseen world.

From the unseen world He continued to teach and direct His apostles by His spirit. And all down the centuries He has been changing human hearts and lives. And today every true believer realizes that the Jesus of whom he reads in the New Testament is the same divine Person whom he knows and loves and trusts as an actual, directing, energizing Presence. *The Christ of history is the Christ of personal experience.*

Only a person can satisfy the heart. It is wonderful to have a divine Friend whom you can utterly trust, and to whom you can give all your heart. To every one who knows Him, the name of Jesus is a strain of heavenly music. He is "Jesus, my Saviour, known, loved, worshiped, served, and enjoyed."

"I have no use for religion," said one, "but I do want that Christ you speak about." God makes you an amazing offer. He offers you true and eternal wealth: pardon, a new life, power to enjoy Him, new hope and enthusiasm, the beginning of a real, inward character that pleases Him, assurance about the endless future. Do you want God's gift? You cannot have it apart from Christ. Do you want it enough to be willing to receive Him?

What Is a Christian?

By Rev. Arthur Hedley, Flitwick, Beds, England

IN THE early days of Christianity the meaning of the word Christian was clear and definite. Today, it is one of the most indefinite and ambiguous terms in current use. Familiarity and long years of loose usage, have robbed it of its original meaning until now it means almost anything. Many sects and systems, which are antichristian in creed and conduct, use the word Christian as a qualifying adjective to win church patronage, and to capture unstable and unwary believers. Too often have ministers given rotarians, freemasons, and members of other societies the impression that their fidelity to certain principles entitles them to be called Christians. Multitudes think they have a claim to this name because they observe outward rites and ceremonies and have their names on the Church roll.

The great need of the hour is to study and re-discover the original meaning of the word in its New Testament setting. It is only mentioned three times and in each case is used as a noun. Luke, the evangelist and historian, tells us: "The disciples were first called Christians at Antioch" (Acts 11:26). It has been suggested that some wit gave the followers of Christ this label to distinguish them from numerous other sects. It was an appropriate title, for the utterance of the first syllable recalled to believers the name of Him who was most precious. Soon the word was in common use, for when King Agrippa stood convicted under the preaching of the apostle he exclaimed: "Almost thou persuadest me to be a Christian" (Acts 26:28). When, in later years, the name of Christian involved shame and suffering, believers were

exhorted to be proud of their name: "If any one suffers because he is a Christian, let him not be ashamed, but let him glorify God for being permitted to bear that name" (I Pet. 4:16, Weymouth's translation).

Why "Christian"?

Why were certain people called Christians? It is clear that it was because they held definite beliefs concerning Jesus Christ. Previously they had been mentioned as those "that believed." As they listened to the apostolic witness they were convinced of its truth, and believed that Jesus of Nazareth, whom they had crucified and who had risen from the dead, was indeed the Son of God and the Saviour of the world. Exercising repentance towards God and faith in our Lord Jesus Christ, they were baptized, and receiving the gift of the Holy

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Spirit entered the fellowship of the Church. At first they were called believers and later, as we have seen, received the name of Christians.

It is most important that we should recognize this fact, that a Christian was one who believed the apostolic testimony respecting our Lord. He believed that Christ came from heaven, that His deity was established by His life and works, that He atoned for sin on Calvary's cross, that He rose triumphant over death and the powers of hell, that He ascended into heaven, and would one day descend from heaven to claim His own, exercise judgment and finally establish His eternal kingdom of love, righteousness and peace. In this faith they lived, suffered, and died.

A Christian's Faith

It is often said today, that it doesn't matter what a man believes so long as his life is right. But it does matter, for a man's real beliefs determine his conduct and character. The man who rejects the apostolic witness concerning Christ has no claim to the name of Christian, for he makes our Lord a base deceiver and imposter. Christian preachers must have the courage to "call a spade a spade," and to declare in no uncertain language that those who repudiate the revelation of God in Christ have no more right to the name of Christian than the pagan living in heathen darkness and sin. There are many sects and systems which claim to be Christian and yet treat the truths which are vital to Christianity with levity and scorn. In belief, and consequently in conduct, they are antichristian.

On one occasion while reading my New Testament, I was observed by a woman who proved to be a Christian Scientist. "I hope," she said, "you don't believe in sin and the fable of Jesus Christ dying for the sin of

the world! Such a story might be necessary for the Salvation Army in dealing with those of a lower order, but for persons of intelligence it is incredible." Here was a person claiming the name of Christian and yet despising the central, foundational truth of our Christian faith. To make light of sin, to explain it away, to deny the atoning sacrifice of Christ, to make man his own "power of God unto salvation," is to make the Cross of none effect, and to lose all claim to the title of Christian. This applies equally to Modernism as to Christian Science. "The modernist teaches," says Dr. Emil Brunner, "under the label of Christianity, a religion which has nothing in common with Christianity except a few words, and these words cover concepts which are irreconcilable with the Christian faith."

The writers of the New Testament leave us in no doubt as to the position of those who reject the gospel of the grace of God and who trust their own proud, imperfect, and uncritical reasoning rather than the perfect revelation of God in Christ. The apostle Paul classes those to whom the "preaching of the cross is foolishness" among "those who are on their way to perdition" (I Cor. 1:18, Weymouth's translation). Men may patronize Christ by calling Him a religious genius, a noble ethical teacher, a martyr for the truth, the "Good Companion," but until as lost, guilty, helpless sinners, they bow before Christ in true repentance and faith, and receive Him as Saviour and acknowledge Him as Lord, they are still unbelievers and living under condemnation.

A Christian's Character

While a Christian is one who accepts the New Testament truth concerning Christ, and trusts solely in the finished work of Christ for salvation, yet such faith, where it is real, will reveal itself in life and con-

duct. Where there is real faith there will be real goodness. A man may be very orthodox in his belief, but unless he has saving faith, unless he has come to an end of himself, his pride, self-confidence, self-reliance, and self-righteousness, and looks solely to Christ for salvation, his belief is of little worth, and his life will be barren of goodness. Where there is true belief, there will be a real work of grace in the heart, which will be seen in a life reflecting the spirit and character of Christ. In the early days of Christianity men and women were recognized as Christians, not merely because of their belief, but because that belief produced such nobility of character. Although their pagan neighbors had never read the record of Christ's life as we have in the Gospels, they were able to judge His character as it was reflected in the lives of His followers. Can others see the beauty of Christ in us? Is there something so noble, pure, tender, gracious in our lives that others instinctively think of Christ as they watch us day by day? If our lives are not revealing the fruits of the Spirit, then there is something wrong with our faith, and we should heed the words of the apostle: "Examine yourselves whether ye be in the faith" (II Cor. 13:5). Where there is saving faith there will be seen "the things that accompany salvation."

When the Church has a clearer conception of the meaning of this New Testament term, and has the courage to apply it only to those who have received by faith the gospel of redeeming love and grace and who reveal the fruits of the Spirit in the life, then we shall have a purer Church. When the Church is purged of its antichristian Modernism and is faithful to the Christian revelation of God in Christ, then once more it will be a power for good in the land, and God will be glorified in the conversion of sinners and the extension of His kingdom.

Ambassadors for Christ

By Rev. L. McCauley, Oakland, Minn.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—II Corinthians 5:20.

AN AMBASSADOR is appointed because of certain abilities and attitudes. As ambassadors for Christ, we should bear in mind our relationship to Christ, our interest in His cause, and our conduct before the world.

His Citizenship

An ambassador must be a citizen of the country he represents. We must also have our citizenship in heaven (Phil. 3:20). We are by nature children of Satan and citizens of the world. We cannot be naturalized by simply denouncing allegiance to the world and pledging allegiance to Christ. We have to be born again, born of God in order to have our citizenship in heaven. Having been born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God, we are then subjects of the King of heaven. Henceforth, we are in a foreign country, not as tourists enjoying a pleasure trip, but ambassadors to present our Christ and His claims anew.

His Loyalty

An ambassador must have the interests of his country at heart. He must put selfish, personal interests in the background. He must seek to advance the welfare of his country in the transactions he makes with the country to which he is sent. He must secure trade, and carry on legitimate business relations with that country, and possibly so manage as to add territory to his own country when by purchase or treaty that is honestly done.

As ambassadors for Christ, we must put ourselves behind the Cross, we must be crucified with Christ and seek only His glory. We must represent Christ to this foreign country and win souls from the world to His kingdom. That is one legitimate form of proselyting. Our business relation is to "tell the old, old story," and as God beseeches, we are to pray them in Christ's stead to be reconciled to God. The song, "The King's Business," states

our ambassadorship and business rightly.

His Conduct

An ambassador must deport himself in a manner in keeping with his position and interests. He must truly represent his country and cause at the foreign court. His conduct must do credit to the country he is representing. How are we advertising our Lord, or representing Him before the world? We do not carry on our diplomatic relations with the world by round table conferences, legal papers and documents of one kind and another, but by our conduct. Roger Babson rightly says, "The character of the church members must be improved to commend the Church to the non-attendants." He might have stated it, "to make the world desire the Church and wish to know our Sovereign and submit to His reign and rule."

We are being read by the world. Our personalities tell for or against Christ. Our home witness either for or against Him.

Our reading tables contain either worldly slush and literary garbage, or clean literature and religious books and magazines. As our reading determines largely our thinking and speech, these in turn tell what are in our hearts. Our intimate companions and our mode of dress tell the world whether we are true to our appointment as ambassadors for Christ, or whether we are using the name of Christ and His colors for our selfish interests.

Someone has said, "If you have a good complexion, why cover it up, and if you have not a good complexion, why advertise it?" Cosmetics and extremes in dress do not cause the world to love our Christ and desire to serve Him. As an ambassador to a foreign court carries himself with dignity, so our very posture and carriage ought to speak of our citizenship in the heavenlies and without giving the impression of arrogance, but rather that of humility; at the same time it should command the respect

of the world and identify us with the uprightness of our blessed Lord. Our general behavior should create favorable impressions of our Lord and Saviour. "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

As we discriminate against foods which are adulterated and which contain harmful substances which tend to preserve and lend false color, so we must avoid all adulterations in our ambassadorship which would deceive the world and make it believe us to be anything that is false about our relations to the truth.

As ambassadors for Christ, we should be conscious of His presence, and make a conscious effort to fairly re-present Him, and to represent Him, and cause the world to see the difference between our kingdom and its kingdom. We have the Word of God as our credentials, and the Holy Spirit for our authority to do business.

His Reward

Eternal vigilance is the price of success. Exercise of care, much Bible reading, definite prayer, all this is the vigilance which will lead us to be successful ambassadors and fairly present our Lord and our King at even the hostile court, the one with which we are at war. Thus we shall be enabled to carry on diplomatic relations for which the Lord, the righteous Judge and eventually the Victor of the present conflict, will reward us when He comes to reward His ambassadors. When the kingdoms of this earth become the kingdom of the Lord Jesus Christ, we will be happy to reign and rule with Him because we have represented Him at the world's court fairly, diligently, and legitimately.

Is the Church as a whole and members in particular, careful to conduct themselves as become ambassadors, having the interest of the heavenly kingdom uppermost in their hearts and minds and service?



Go Forward



By the late John C. Stam

December 8 marks the first anniversary of the tragic translation of John and Betty Stam in China. Slain by the Chinese communists after being held captive two days, they manifested the courage that is Christian. Their last letter written the day of their arrest closed, "And as for us, may God be glorified whether by life or by death."

On the recent passing of Dr. James M. Gray, the following article by John C. Stam was found among his papers. Mr. Stam was the student speaker for the graduating class at the Moody Bible Institute, April, 1932. The address sounds quite prophetic as he refers to the sweep of communistic atheism. It also carries a tremendous indictment of an indifferent Church facing a needy world, and a challenge hard to be ignored. Here was a young man living for Christ in this message, dying for Christ before he was twenty-eight, and in the name of Christ holding the torch out for others to seize and carry to a sin-darkened world.—Editors.

UNDER the good hand of God we were led to come to the Moody Bible Institute two years or more ago, impelled by the desire to equip ourselves more fully for the service of our Lord. We do thank God for this place and for the lessons we have learned here, and grasp this opportunity to express our gratitude to everyone who has helped to make our training here a possibility, and especially to those under whose faithful ministry we have grown in the knowledge of our Lord.

Friendships have been made here which have already been and will forever be a source of rich blessing, and this morning our hearts beat a bit more quickly as we realize that this particular section of what has so often been called our "Institute family" will never meet again as we do today until we meet at the feet of our blessed Lord.



Helene Priscilla Stam on her first birthday, Sept. 11, 1935

Our Lord told us that the field is the world. In politics today men are thinking in terms of international affairs, in business all the continents are being combed for markets, and even in daily life every newspaper reader is becoming world-conscious. And yet we the people of God have not fully realized that we are to be a testimony to the world. We say that the door of heaven is shut to everyone who does not come through Christ, and while millions are dying without having heard His name, we are shamefully cold and indifferent toward foreign mission work. Heathen populations are growing in numbers daily, but we are not reaching them, much less matching their increasing numbers with increased efforts to bring them the gospel. Not

only are heathen populations growing, but with the frontiers of civilization forging ahead and education advancing, superstition and idolatry are breaking down. Now is the time as never before to reach men whose minds are swept of old barriers ere communistic atheism coming in like a flood, raises other barriers tenfold harder to level, and before this generation of heathen passes into Christless graves.

Our own civilized land also challenges us today as Christian workers. This country once so strong in its Christian testimony, is becoming increasingly godless. Our educational systems are taking us away from God. The old standards of morality are fast going, and those great and holy truths once so sacred are becoming the butt of jokes to furnish humor for our periodicals.

If the foreign field and the godless civilization about us both call for the faithful planting of divine dynamite that will break stony hearts and save souls, the Church of Christ surely has a claim upon our service. I am thinking now of that section of the Protestant Church which we call conservative and fundamental, those who would rise up in quick denial should they be called modernistic—our own people. We have not that abounding life, and we seem to have lost that happy spirit of fellowship with one another, and of joy in God which ought to make us an attraction to the unsaved. How can a dead and dry orthodoxy, lacking the joy and power of true Christianity, ever hope to hold its own? We have been guilty of acting more like the beleaguered garrison of a doomed fortress, than like the soldiers of our conquering Christ. Surely our churches call for men and women to faithfully labor in the Word and doctrine.

Such is the challenge of the task that is ours. The heathen world, the civilized

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world, and us, and such con the work the work ing. We looking planning territory, are falli up from off, and is gone. aries retu unteers u reason. I light is b ness and of Christ quite natu pression, sion and God's pec can sacrific ing forw attitude s do with in ingly imp methods funds for treat and in Christ God's co possible? Moses condition to be a t the heath Egypt fro by His overwhel sources, f very last all was t ceased to murmurin hearts the of bondag faithfulnes

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world, and the Church of Christ all look to us, and inquire, "What will you do about such conditions?" If there is a challenge in the work itself, the difficulties under which the work must be done are equally challenging. We do thank God for those who are looking upward, and in times like these planning new advances into the enemy's territory, but large sections of the line are falling back. Supplies are not coming up from the rear, contributions are falling off, and worst of all, the spirit of aggression is gone. We are not upset to see missionaries returning for lack of funds, and volunteers unable to go forward for the same reason. It does not pain us to realize that light is being denied those who sit in darkness and in the shadow of death. All forms of Christian work at home and abroad are quite naturally feeling the effect of the depression, but we have not risen to the occasion and demonstrated to this world that God's people at home as well as on the field can sacrifice joyfully to keep His work going forward. As Christian workers, what attitude shall we take, and what shall we do with incomes falling and conditions seemingly impossible? We dare not resort to methods unworthy of our Master to raise funds for His work. Shall we beat a retreat and turn back from our high calling in Christ Jesus? Or dare we advance at God's command in the face of the impossible?

Moses at the Red Sea faced just such a condition as we face today. His people were to be a testimony for the one true God to the heathen tribes of the earth. Civilized Egypt from which God had delivered them by His mighty power, seemed about to overwhelm them. They were weak in resources, for they were soon to come to the very last of their provisions. But worst of all was the spirit of the people. They had ceased to look forward to victory, were murmuring and complaining, and in their hearts they still preferred the settled state of bondage in Egypt to venturing out on the faithfulness of their Mighty God. For the

moment they had lost the sense of His presence and of His power. In such a crisis, with everything against him, Moses could do only one thing. He prayed. Though his prayer is unrecorded, we read that the answer was swift and emphatic, "Wherefore criest thou unto me, speak unto the people that they go forward."

Today as in Moses' day, the hosts of darkness would shout with glee to see the testimony of God hindered in foreign lands. Our Egypt, that godless civilization from which we have been saved by mighty power, would gladly reclaim us as the slaves of sin. Our supplies seem so inadequate, and our people too have ceased to look forward to the victory. What shall we do? Surely we can follow Moses' example to great profit—we can pray. And what think you will the answer be? Will our God who once commanded us to preach the gospel to every nation, order a retreat because conditions seem impossible? Let us remind ourselves that the Great Commission was never qualified by clauses that called for advance only if funds were plentiful and if no hardship or self-denial were involved. On the contrary, we were told to expect tribulation and even persecution, but with it victory in Christ. Surely His answer today is just what it was in Moses' day, "Speak unto the people that they go forward."

Friends, the challenge of our task with all its attendant difficulties is enough to fill our hearts with dismay, and if we look only to ourselves and to our weakness, we are overcome with forebodings of defeat. But the answering challenge in our Master's command to go forward, should fill us with joy and with the expectation of victory. He knows our weakness and our lack of supplies; He knows the roughness of the way, and His command carries with it the assurance of all we need for the work.

We may find ourselves at the place where we shall have to drink the bitter waters of Marah, but our Captain's presence can sweeten even bitter water. We may come to the very last bit of our provisions with

starvation staring us in the face, but He is still able to give us each day our daily bread. And what if we should, like Allen Gardener, die of starvation in the fight? Like him we shall find our moments of suffering aglow with the sunshine of Christ's presence, and shall have nothing but praise for the grace and mercy bestowed upon us. We dare go forward, sure that He is able to make all grace abound to us, that we, always having all sufficiency in all things, may abound to every good work.

Whether we labor in the foreign field, in the churches, in evangelistic work, or in missions, we must all seek to answer the cry of this godless civilization by turning men to Him who saves from the penalty and power of sin. This bewildered age needs to know that only the foundation of God standeth sure. God is using these days to tear many a man loose from the things to which his heart has clung. It is ours to show them incorruptible riches, which bank failures and economic conditions cannot touch. It is ours to show them in the salvation of our Lord Jesus Christ, and in personal communion with Him, a joy unspeakable and full of glory that cannot be affected by any outside circumstances.

For every Christian there is this challenge of man's need and of God's command to make all haste in the propagation of the gospel. Let us be sure that we are engaged in what is really His work, and then despite the difficulties, the remembrance of His faithfulness in the past will give us renewed hope and courage for the future.

People of God, does it not thrill our hearts today to realize that we do not answer such a challenge in our own strength? Think of it! God Himself is with us as our Captain; the Lord of hosts is present in person in every field of conflict to encourage us and to fight for us. With such a Captain, who never lost a battle, or deserted a soldier in distress, or failed to get through the needed supplies, who would not accept the challenge to "go forward, bearing precious seed."



Not with Fleshly Wisdom

By Edith F. Norton, Brussels, Belgium

THE venerable Bishop Taylor-Smith was speaking of the factors entering into his acceptance of Christ as Saviour. The second was a question put to him by a fellow student: "Have you had the testimony?"

"What testimony?"

"Why, the testimony of having pleased God."

And the consciousness that this testimony was not his, led to his closing at once with Christ's offer of salvation.

Have we this testimony abiding in our hearts? Are we pleasing God? "Enoch . . . had this testimony, that he pleased God" (Heb. 11:5). And we are told in the same passage of Scripture that faith is indispensable to pleasing God. In fact, without faith, a confident acceptance of God's being

and character, we may not dare to come into His presence. But it is expected of us that we proceed farther in the path of God-pleasing than simply to evidence our faith in His promise by believing on Him unto salvation.

Conscience

Every moment of the believer's day should be pleasing unto the Lord, and conscience will point us the way. The apostle Paul helps us just here by his testimony. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world" (II Cor. 1:2). When our conscience, all blunted and disordered by sin as it was in the past, has been cleansed by the blood and taken pos-

session of by the Spirit, then it daily speaks to our hearts of God's approval or disapproval, according as we walk in the Spirit or yield to the flesh. "The answer of a good conscience toward God" Peter puts it (I Pet. 3:21).

A spiritual man knows no greater joy than to be daily conscious, as Paul, that he is walking well pleasing unto the Lord, and this same man experiences no greater torment than to be consciously out of God's perfect will. Yes, a sanctified conscience, delicate and true, is the Spirit's channel of communication to our soul. But as in all things, this sensitive instrument must be daily committed to the Lord to be cleansed by His blood and to be kept by His power. It may become again disordered and disoriented, and instead of being as formerly

blunted, become now, too sharp, leading the poor believer into much suffering through its nagging suggestions.

A Walk of Peril

What a perilous walk is this earthly pilgrimage; if ever we are tempted to think that it is becoming easy and comfortable, we had better rouse ourselves, or defeat will await us just around the corner. No, it is a walk beset by a thousand perils, each one more insidious than the last, because as we progress in experience, Satan must employ more refined and subtle methods to encompass our fall. But constantly recognizing this, never shutting our eyes to the fact, what glory to be the subject of manifold trial! We know that all is measured out to us by hands of love, nothing being permitted to try us beyond our power to support, and boundless, limitless grace is ours, to bear each and every testing; and all, *all*, designed and permitted of God to purify us and get us ready for glory.

Some have learned to say to God, "Stay not Thy hand, for I need all, sorrow, loneliness, physical weakness, in order that I may be conformed to Thy image and prepared for eternity." Yes, a too-sensitive conscience can cause much agony of heart to the conscientious believer, but if he be wise he just commits the suggestions of conscience to the Lord to be checked up by His Word and he finds this, that spiritual equilibrium returns and again the Spirit speaks through an undiverted channel.

The walk of the apostle Paul was one of simplicity, godly sincerity, not with fleshly wisdom, but by the grace of God. No wonder that the testimony of his conscience registered the approval of God. "Simplicity" of belief—accepting what God says in His Word, just as He says it, not adding to it frills of fantastic interpretation, nor fascinating theories of man's elaboration, which theories ostensibly authenticating its divine revelation, invariably become obsessing, and drive out the sober simplicity of right approach to the study of the Word. "Simplicity" of life—not cluttering up our days with a distracting number of things, so many unessential if only we knew it, a very devil's program of good items. Such a program, emanating from the one whose chief purpose in his role of "angel of light," would seem to be to keep us children of God from enjoying fellowship with Him, that thus He might reveal to us His purposes, and conform us to His likeness. Yes, anything to keep us away from the presence chamber of the

Most High! "Simplicity" and its fellow "sincerity"—one needs not to define such words, their very intonation is breathed through with divine significance.

Without "fleshly wisdom," says the apostle Paul; he resolutely denied himself the use of his own choice armory of natural wisdom, and it was, we will all admit, as well stocked as any intelligence today extant. "But by the grace of God," "all of God and none of self" was the apostle's motto. Can we have a better?

Heavenly Wisdom

In James 3:17 we are given an admirable definition of "the wisdom that is from above" in contradistinction to "fleshly wisdom," which is from our own natures and

a humble, devoted believer, as also were Michael Faraday and Lord Kelvin. But truly the super-minds of today have need of humility when they have lived to see the tenaciously held and vigorously exploited scientific hypotheses of Darwin and Huxley today laughed out of court. And God has been laughing at them all the time! Perhaps if we laughed more at their impossibilities and sought less to "answer a fool according to his folly," we would get on better, and be less discomposed in spirit.

In the *London Times* of June 15, 1935, Professor Gilbert Murray, delivering the Romanes Lecture at Oxford, was reported as saying, "The contrast between the Victorian Age and our own is that in some sense the Victorian Age formed a cosmos,

a more or less intelligible and reasonable order, while we, with all our brilliant discoveries and movements, are bewildered beings, struggling in a kind of chaos . . . When had Europe seen four writers of such immense popular influence as Tolstoy, Ibsen, Bernard Shaw, and H. G. Wells, whose activity was so predominantly critical and destructive? Yet none of them diagnosed the one real danger—the y prophesied revolution and terrors which never came, but they did not see that the international anarchy of a world administered by some sixty sovereign independent States, nursing unlimited national ambitions was a

disease carrying the seeds of death . . . People now discussed the imminence of the collapse of civilization as in the nineteenth century they did not."

All of these men are exponents of "fleshly wisdom." Oh, thank God that the fount of heavenly wisdom is open to the humblest and smallest among us who believe, and through it we can also become as the apostle Paul, the possessor of a conscience that bears testimony to being well pleasing unto God.

THE AGELESS WORD

The utterances of Jesus Christ are not outgrown; they are as precious today as in that far-off time when they were first spoken. They are as perfectly applicable to present-day needs as to the needs of that day. They contain the solution of all modern individual and social problems; they have perpetual youth. There is not one single point at which the teachings of Jesus Christ have become antiquated or outgrown.—R. A. Torrey.



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therefore from "below," for "in me, that is in my flesh, dwelleth no good thing," says Paul. Here in James we read that this heavenly wisdom is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."

A man of the world reading this category of heavenly virtues flowing from divine wisdom, would reject it. He does not desire that attitude of mind and heart that finds its expression in peaceableness, gentleness, purity, mercifulness, impartiality, sincerity. He might accept some of the category, but in its totality he would find it repugnant to his "fleshly wisdom." He desires the wisdom that renders him efficient, prepared to refute all theories antedating his own; and pride of intellect, and a sense of superiority are accompaniments of earthly wisdom scarcely to be avoided.

Yet one would think that these exponents of "fleshly wisdom" would be more humble. The greatest intelligence in all history, Christian by the way, were profoundly so. Take Sir Isaac Newton, of whom Sir James Jeans has said that he probably was the greatest mind of all time. He was

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Dr. James M. Gray—A Personal Tribute

Delivered at the Memorial Service in Chicago, October 13, 1935

By Rev. Lew Wade Gosnell, D.D., Dean of the Bible Institute of Pennsylvania, Philadelphia, Pa.

WHEN Charles Spurgeon was approached by Evangelist George C. Needham, for permission to write his biography, the great preacher replied, "I am a poor subject; keep to the Lord Jesus." I believe Dr. Gray's attitude would be similar, yet love constrains us to speak about this gift of God to the Church, and one of the truest friends I have ever had.

Even if I had never met Dr. Gray, I should owe him a lifelong debt. More than thirty years ago, when I was a very young preacher, a copy of *Synthetic Bible Studies* fell into my hands, and changed my whole life and ministry. Vainly had I sought to master the Bible, but after I had read a few pages of Dr. Gray's book, I felt I had found the secret. For more than two years I did little but read the Bible with this guide.

Our First Meeting

I first met Dr. Gray in the summer of 1911 at the Montrose Bible Conference. We were fellow guests in Dr. Torrey's home. Time fails to relate the unusual providence which placed me there. I was a stranger to Dr. Torrey, and he has told me since that he did not know just why he invited me to stay with him. When I first saw and heard Dr. Gray, I was distinctly disappointed. First of all, his hair and beard were no longer black, and he had discarded the black rimmed eyeglasses and the ribbon that characterized his early pictures. His voice sounded like that of a man in my native Baltimore, a man whom I disliked. Worst of all, he received me with very cold politeness. We sat opposite at Dr. Torrey's table. But it was several days before he warmed up to me. Then there was a decided change, and he asked Dr. Torrey to have me speak at the conference, which I did under constraint. He walked home with me after he had heard me speak, and with characteristic frankness told me he was disappointed in my address. He praised it as a devotional message, but said he believed I could teach the Bible, and he added, "If you can teach it, you should, for it is a rare gift." I reassured him along that line.

On the last night of the conference, Dr. Gray presided, for Dr. Torrey had left for meetings in Ireland. He had the various speakers, myself included, say a word. After I sat down, he began with words I still remember, "Well, it is very strange about Mr. Gosnell." He proceeded to tell how he had heard the Torrey family discussing a stranger from Baltimore whom they had invited as a guest. They thought he must be aged, because he had inquired whether he should bring an overcoat. Finally, Dr. Gray inquired who the stranger might be, and was given my name. "Gosnell, from Baltimore!" he exclaimed, "I know that man. He has been writing me hard questions for five years. Why did

you ever bring him here, Dr. Torrey? I shall have no rest now." I began to understand my cool reception! He went on to state that although I had now been in the house with him about two weeks, I had not asked him a single question, "and," he added in words I can never forget, "I believe Mr. Gosnell and I shall work together before we are translated."

Prophetic utterance! He arose early the next morning before I left, and broached the question of my coming to the Moody Bible Institute. The next spring I came to Chicago, and continued in happy and rather intimate fellowship with Dr. Gray for thirteen years in this service. I shall only be able to say a word about several matters that greatly impressed me during that period.

His Broad Interests

As to mental characteristics, we would note his broad interests. He once told me that if he were wealthy, he would like to fill his house with fine pictures. In reading, he was truly "a man of one book," but like John Wesley, who employed that phrase, he laid many other books under tribute. Especially did he find diversion, and at the same time instruction, in biographies of all sorts. Of course, religious biography was at the fore and he often spoke of the profiting of his dear friend, Dr. A. J. Gordon, in this direction, as shown in his work, *The Twofold Life*.

Dr. Gray was noted for his ready, but kindly, wit. Often it stood him in good stead. One incident only shall I relate. At a faculty meeting, he called for the singing of a certain hymn. The voices of my faculty collaborators were not well attuned that day, and the effect was rather poor. Dr. D. B. Towner, who was leading, took occasion to remark that he had opposed putting that hymn in the Institute's book, but that Dr. Gray had insisted upon its insertion. Dr. Gray cleared his throat, a general prelude to important statements, and nothing daunted by Dr. Towner's authority in music, said, "Yes, Dr. Towner, I put it in the book, and it is a lovely selection. The trouble is, you are not singing it right." Dr. Towner went on, with the best grace he could summon, and the next stanzas were better. During the singing, Professor Coffin, of the music faculty, entered. Soon his sweet tenor voice was added to the strains of the music, and the effect was most pleasing. When the song was ended, Dr. Gray turned to him with apparent indifference, and inquired, "Professor Coffin, don't you think that is a beautiful hymn?" Now, Professor Coffin, who was a longtime friend of Dr. Towner, knew nothing of what had preceded, and fell easily into the trap. "Oh," he replied, "I think it is lovely." Dr. Gray arose, took him by the hand with mock solemnity, and said, "Professor Coffin, allow me to congratulate you on your musical taste."

Still, I can hear the emphasis on that "your"!

His Arduous Toil

Dr. Gray was a prodigious worker, although calm in manner. One of his maxims I still keep before me, "Always push your work; never let your work push you." He advised preachers to secure their texts early in the week, assuring them that the process of "unconscious cerebration" would do much for them. His own ability to produce so much work was due not only to industry, and to his attending to matters thoroughly and finally when he took them up; but doubtless also to his ability to sleep as soon as he retired, his rising regularly at six-thirty, and his insistence on a little rest in the middle of the day.

When I think of his arduous toil, I am reminded of a revelation of his inwardness that came to me one winter's evening. We were leaving our offices after dark and he seemed strangely silent and thoughtful. When he spoke he said, "Mr. Gosnell, we have a great responsibility towards these students. Some of them, who may even seem stupid, will amount to more for God than either you or myself." He went on to remark that he often felt as if the Lord were speaking to him and saying, "James Gray, I am sending you in among these young people, to serve them to the full with any abilities you have, and I shall require a strict account of your stewardship."

His Underlying Purpose

In connection with his administrative work, one saying of his will always abide with me. Frequently he was faced with problems which even his keen analysis did not readily solve. When I would bring such difficulties to him, he would say, "Well, Mr. Gosnell, let us find out what is right, and then we will do that." I believe this expressed what was always his underlying purpose.

At this point, I may appropriately speak of a remark he once made to me regarding Bible teaching, in which line he was conceded everywhere to be a master. How wonderful it was to hear him outline a book like the Revelation, in two popular addresses, and to do it with simplicity and clearness, and without haste. How remarkably he would illustrate, on such an occasion, the principle of "elimination," which he so impressed upon his students! But now as to the remark referred to. I had asked him if he did not think that Bible teaching requires a certain humility. His eye flashed in quick response to the suggestion. He went on to say that the true teacher must be taken up with the needs of those he addresses, and that there is no place in such work for the display of self, but only to magnify the Word of the Lord. He contrasted it with other forms of ministry, and expressed himself as quite content with the honor which God gives to those who teach His Word.

Our Last Personal Contact

My last sight of Dr. Gray was on the evening of May 19 of this year, when he preached in the Tenth Presbyterian Church, of Philadelphia. My little daughter was with me, and she was hoping to secure his autograph for her Bible. After he had preached with vigor and blessing, he quietly slipped out of the rear door of the pulpit, for he really shrank from meeting people after a service. Nothing daunted, we pursued him into the church offices, and caught him before he had left the building. Gladly he gave my daughter the coveted autograph, and greeted her with a kindness she will never forget, for he had a deep affection for children. He wrote his name for her in that bold hand that many of us know, without a tremor, and added the date and his favorite text, John 12:26, "If any man serve me, him will my Father honor." Did you ever hear him tell of his adoption of this verse? It was one night, years ago, when John Wilkin-

son, of the Mildmay Mission to the Jews, was speaking in the old Lecture Room of the Institute. During his address, he quoted this text. It laid hold of Dr. Gray, and he heard but little besides. "I have been serving myself," he reflected, "and the Moody Bible Institute, but there is no promise for such service." In a new way, he began to do his service as unto Christ, and how he has been honored by the Father!

How we shall miss him, now that he has gone away. When shall we see his like again? I feel personally and deeply bereaved. As I have thought of this redeemed spirit, convoyed by shining angels, and ascending beyond the starry heavens into the light and bliss and happy reunions in the city of God, my heart has cried, "My father, my father, the chariots of Israel and the horsemen thereof!" Still he awaits the appearing of the Lord, and is looking for the Saviour who will come to raise the sleeping saints as well as to transfigure the living.

Call for Founder's Week Conference

NEVER has Founder's Week been just what it will be this year. It will be the first year without our beloved leader, Dr. James M. Gray. We shall miss him then as we do now.

Founder's Week will also be different because it will be the beginning of our D. L. Moody Centenary and Institute Jubilee. The fiftieth anniversary of the founding of the Institute will bring us a mighty program and crowds of friends.

It is planned to have a longer period this year, so the conference will be held from Sunday to Sunday, February 2-9, 1936. There will be an opening rally on Sunday afternoon, and then the program will continue on Monday through the week. Each day will have a special theme, such as Evangelism, Alumni, Bible Institutes, Christian Education, Missionary, Laymen, and Young People.

It is too early to give the program, but some of the speakers whose acceptances we now have, are, Dr. Howard Kelly, of Bal-

timore; Rev. Herbert Lockyer, of England; Dr. Harold Laird, of Wilmington; Dr. Robert C. McQuilkin, of Columbia, S.C.; Rev. Merrill T. MacPherson, of Philadelphia; Mrs. Ralph Norton, of Belgium; Dr. L. Nelson Bell, of China; and Mel Trotter, of Grand Rapids.

Later a program will be printed, and this and other information may be had by addressing Mr. A. F. Gaylord, Director, 153 Institute Place, Chicago.

With the very large attendance in prospect this year, it would be wise to write early to reserve your accommodations. The same low level of prices will be maintained—\$2.00 per day for single room and board at the Institute; \$1.75 each for two in a room.

Brethren, pray for us and for this eventful week. May our Lord be honored in our plans and in their consummation.

Yours in Christ,

W. A. Houghton



Greek Word Studies

By Kenneth S. Wuest

Superabundant grace in Ephesians 1:8. The word translated "made to abound" is περισσεύω (*perisseuō*), which in its root meaning refers to that which is in superfluity and more than necessary. In Romans 5:20 Paul uses the same word, but prefixes the preposition *ὕπερ* (*hyper*), which means "over." The entire word means "to abound beyond measure." God's grace is more than is necessary. It abounds beyond measure. It is in superfluity. Men buy oversize tires for their motor cars in order that they may not feel the bumps and jars of the road. They use them for greater safety. They have them because oversize tires will take them to their destination. God's salvation is an *oversize salvation*. It is so constructed that it will take up and absorb all the jars and ruts and bumps of human existence (I Cor. 10:13; I Pet. 5:7; Matt. 11:28-30). It is equal to any heartache or sorrow (II Cor. 1:3-4), able to surmount all difficulties (Phil. 4:13), sufficient to bring us safely to heaven (John 10:27-30). "Where sin superabounded *περὶ ἁμαρτίας* (*pleonazō*), there did grace superabound over it" (Rom. 5:20). Just a very little of the sun's light and heat strikes the earth. Yet God created a sun that can give light and heat to many more worlds than ours. So is it with God's grace. It is more than enough to save and keep saved for time and eternity, the soul that trusts Jesus' precious blood.

"Unto you which believe is the preciousness." The word "preciousness" is translated from *τιμή* (*timē*). What preciousness? Why Christ's preciousness. Think of it! Not only does Christ become our righteousness in justification, but His preciousness in the eyes of the Father is imputed to us. We are in Christ, and thus share in the preciousness with which the Father regards the Son. We are as precious in the Father's sight as is the Son Himself. Let that be the pillow upon which we can rest our hearts when testing times come.

"Looking off to Jesus" (Heb. 12:2). The word "looking" is translated from *ἀφωρεύω* (*aphoraō*), which means "to turn the eyes away from other things and fix them on something. *βλέπω* (*blepō*), which refers to the physical act of seeing, is not used here, but *ὁράω* (*horaō*) which refers to physical sight, but gives prominence to the discerning mind. It is possible to be somewhat occupied with Jesus, but at the same time to look within for help and strength, or to become morbid in introspection. But while looking unto Jesus, if we at the same time look off to Him, off from ourselves, off from the things about us, and solely occupied with Him, all self-dependence is cast to the winds, all the world's allurements are forgotten. That is the lesson taught us by the preposition *ἀπό* (*apo*) prefixed to the verb. It is the discerning, Spirit-taught mind that is thus occupied with Him.

"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace."

Moody Bible Institute Monthly

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December,

YOUTH PAGE

Will H. Houghton

LAD O' MINE

By Mildred Leona Lyon, Bryan, Ohio

O Lad o' mine, your mother's heart
Is calling out to you—
To be a man who is a man,
In all things that you do!
Let not one thoughtless word of those
With whom you chance to meet,
Cause you to hurt a living soul—
A loved one to mistreat.

O Lad o' mine, as on through life
You struggle day by day,
Give God His portion of your time—
With blessings He'll repay.
He cares about your daily life,
Success and failures too;
His love endureth everything—
His friendship always true.

O Lad o' mine, think deeply of
Your duty to your Lord;
Indifference will bring you grief,
Acceptance—sweet reward!

YOUTH AND THE CHURCH

Under this caption an interesting editorial appeared in the *Chicago Herald and Examiner* recently. The editorial in part follows:

The character of a city or nation can be no higher than the collective, average character of its citizenship. All the laws and edicts that might be devised by sociologists, economists, or political idealists for raising the level of public morality, and thus increasing the general welfare, could not overcome that truth. In a democracy, the common morality must be improved before the public morality can be elevated for purposes of better government and higher communal good. To reason otherwise is to say that a community or a people can lift itself by its bootstraps—that citizens in the mass can, by some magical legislative hocus-pocus, transform themselves into beings superior to what they are when taken singly.

Only by building individual morality can public morality be assured. And it has been demonstrated that through religion can be imparted to youth in the mass the strength of character that is indispensable to the advancement of the human race.

No more potent agency has been found than religion for inculcating, as matters of everyday practice, ideas of rigid personal honor, of charity, of sacrifice and of courageous adherence to right against wrong. Based as they are upon spiritual conviction, or faith in supernatural law, religious principles are stronger than any rules ever devised by man for the regulation of his behavior. *An honest mind, properly trained in the light of religious teaching, can be trusted to function honestly in any crisis, regardless of its skill in reasoning.*

Here is a splendid statement of the need of individual "religion." Only we would substitute "regeneration" for the word "religion." The writer of that editorial recognizes the drift toward collectivism in religion as well as in government. I wonder if he would agree with us that each man may and must be born from above.

MR. CHESTERTON AND EVOLUTION

Gilbert K. Chesterton, the well-known English writer, contributed to *New York Herald-Tribune Magazine* an arresting article under the caption, "The Frivolity of Science." The following are some of his striking statements:

The evolutionist seems to know everything about the missing link except that it is missing.

To say that a missing link is sad and hairy and stands on its hind legs is, in logic, exactly like saying, "I met a contradiction in the street and it had horns and a broad grin, showing two rows of teeth," or "There is a distributed middle living in Surburton, and it is a bright orange with green spots." A missing link is simply a gap in argument, and a gap has no hair.

Many scientists seem now to suggest that man was not evolved from the anthropoid ape . . . but from some much smaller creature like a lemur. But the resurrected Victorian would feel a shade of disappointment in being offered a furry little thing looking like a squirrel in place of the old shaggy magnificent giant of the forest.

Sociology is not a science, good or bad; but it is a morality, and one that is mostly bad.

It is obvious that we cannot perpetually dig up the foundations of society to suit the fashions of science. And it is equally obvious that most of its hypotheses are as fugitive as the fashions in hats or whiskers; that the furry little lemur may last no longer than a particular sort of furry muff; that the curve of space may vanish like the cut of a coat. . . . The conclusion of common sense is that whatever else it may be founded on, a civilization ought not to be founded on science.

WATCH NIGHT

Looking toward the new year, your youth organization might plan to take charge of the church Watch Night service. When the writer was a pastor, he found such a service had great value. It helps create a spirit of expectancy for the new year and it starts some people praying for revival.

Soul winning is the proper theme for such an occasion. Divide your time into one hour periods. Perhaps two or three outside speakers will help. The speeches should be short, twenty to thirty minutes, and pointed. Time should be spent in prayer after each address. The messages must be intensely practical, of course.

Perhaps a few suggestions as to possible subjects will help:

Revivals of Other Days
The Use of the Bible in Personal Work
The Personal Prayer List and Its Possibilities

How Youth Can Use Visitation in Winning Souls to Christ

Saved in 1936 or Lost Forever

There are few things as encouraging to Christians as to hear stories of the great spiritual awakenings. The Welsh Revival and other stirring periods arouse the interest and encourage the desire for another visitation of power.

After the thrill of such stories, attempt should be made to transmute into expression, and so definite plans for soul winning should be presented. The prayer list is one of the potent factors in success here. Urge the preparing of such a list. Sometimes the prayer list can become a prospective list, the church asking for copies of the personal prayer lists, and then going out to seek those who are being prayed for.

The last night of the old year is a good time to take stock. How many souls have we led to the Lord during the year? How many have we prayed for?

It is also a time of beginnings. Thank God for His patience with us. He has not turned from us even though we have been careless, and even disobedient. Here is the beginning of a new year. May it be the beginning of new experiences of the power of the Spirit praying through us and working through us to the saving of souls and to the glory of our Lord and Saviour Jesus Christ.

TWO GREAT GIFTS

God has given us two great gifts. He gave them to His children at different times. The Son was a Christmas gift; the Spirit was a Whitsun gift. These gifts are not the same. God gave His Son to redeem the world; He gave His Spirit to sanctify His chosen children.—D. H. Dolman

THINGS TO COME



William R. Newell

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183

Missionary Department

William H. Hockman

ISLAM ASTIR

Mohammedanism has for centuries stood as one of the most astonishing and perplexing movements in history, and the greatest single factor among the opponents of the Church of Christ. Despite wide geographical distribution, the masses of Moslem adherents—250,000,000 strong—have been so closely knit together in a common fabric of religious and social ideals, as to stand like a rock against the assaults of time, political changes, and propaganda of other religious faiths. A study of the early beginnings of the system fails to reveal any purely natural causes that would seem to give rise to such a prodigious and powerful movement. Yet a handful of Arab Sheiks, led by an ex-camel driver, succeeded in promoting such a fanatical war spirit and propagating such a cleverly devised code of faith and practice, as to almost conquer the whole civilized world. And all but wipe out the feeble testimony of a debased and perverted Christian Church. The astuteness of the inventors of the system—"cunning craftiness"—is abundantly evidenced by the peculiar mentality of the devotees, whose souls are so tied up and fortified as to be almost like impregnable citadels. The solid front of united Mohammedanism has been as a granite mountain to the missionaries of the cross who have patiently and painfully assayed to effect a breach.

New Leaven at Work

But in recent years strange things have been happening. The forces of modern world life—new philosophies and social ideals—have gradually filtered into the Mohammedan communities, and the younger generation has shown a decided spirit of questioning and rebellion. For example, so radical became the youth movement in Turkey that it resulted in the formation of a new political party, so powerful as to bring about the fall of the old regime and replace it by a nominal republic. The story of the multitudinous reforms undertaken by President Mustapha Kemal has been widely told, and the end is not yet. More recently, and a bit more cautiously, has a similar program been undertaken by the liberal-minded Shah of Iran (Persia); and Afghanistan, that ultra-conservative and exclusive country, has also shown

signs of weakening before the impact of modern ideas, though the first move toward radical reform by King Amanullah proved abortive and futile. It should be clearly noted that all these colossal changes are in the direction of modern secularization and not toward the Christian faith. However, the slacking of the grip of the old order, and the exploring minds of the youth, create a situation that spells opportunity for the Christian missionary and teacher. One of the latest symptoms of modern-mindedness comes from Cairo, for generations the intellectual center of the Moslem world, where is located the



One of the original twelve gates of the city of Teheran, Capital of Iran (Persia)

renowned Al-Azhar University.

At the Heart of Things

Startling things have been happening in the university. Quoting from *Blessed be Egypt*: "It is hardly necessary to remind our readers of the place Al-Azhar University in Cairo has occupied in the life of Islam. It has been rightly called the stronghold of the orthodox faith. For centuries the course of studies followed in the university has been confined to the Koran, theology, Moslem jurisprudence, Moslem history and traditions. A good deal of attention was paid to the study of the Arabic language, grammar being elaborated to such an extent as almost to become a philosophy. Some elementary work was attempted with such subjects as history, geography, natural science, mathematics and astronomy; this group of subjects continuing to be treated just as they were in the Middle Ages, not having been affected in the slightest by the great developments of the West.

"But it was not possible that this institution should remain unmoved by the advance of modern education, though it resisted stolidly for long enough. Only

sixteen years ago the new wine began to be poured into the old bottles, in the shape of a course in modern sciences. This provoked a great deal of internal dissension, and a number of influential sheiks resigned by way of protest. The head sheik, or rector, who was widely effecting such reforms, was suspended about three years ago for political reasons, and the westernizing tendency came to an abrupt end for a time, with the incoming of a new rector who was an extreme conservative.

A Rising Tide

"This backward swing of the pendulum was not for long, however, as early this year trouble began to brood, especially among the younger generation of students. Before long it broke out in stormy meetings of protest and virulent attacks in the press, illustrated by the cartoonist's most trenchant art. Surely things are changing, when one can see 'The Most Venerable Sheik,' rector of Al-Azhar, an appointee of the king, held up to shameless ridicule before the eyes of the whole Moslem world!

Finally the student body went on strike, refusing to resume their studies until the rector resigned. Things became so turbulent that the government decided to close down the whole institution.

"Following the resignation of the objectionable rector, the former progressive head sheik was restored. The two great changes that are bound to have far-reaching effects are the introduction of courses in foreign languages and the study of comparative religions. Students will be compelled to take two modern languages, besides the Arabic, in order to fit

them to take part in the modern commercial world. Arrangements for the teaching of comparative religions—possibly with a European professor—has not as yet been finally decided upon. It is easy to see that nothing could be more destructive to the old bottles of Islam than this new wine drawn from the vintage of the twentieth century."

MOSLEMS AND THE GOSPEL

Notwithstanding their traditional hatred of Christianity, and their vehement denial of the divine sonship of Jesus Christ, the present modernizing movement among Moslems is showing itself in many communities, in a friendly attitude toward the Christian missionary. In most instances it is doubtless primarily a friendliness toward the modern medicine or education which the missionary brings; still it affords an opportunity for the presentation of facts of the gospel. And there is a surprising willingness to listen with respectful attention on the part of many, and from a hundred different centers there come reports of a genuine acceptance of the

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claims of Jesus Christ as divine Saviour and Lord.

As an instance of the new attitude of mind may be mentioned the notable experience of Dr. and Mrs. Louis Dame, of the Reformed Mission (as reported in these columns a year or so ago), who received an invitation from Ibn Saud, king of Arabia, to pay a visit to his capital. They were entertained for several weeks in his palace, treated like blood relations, and afforded opportunity not only to minister in a medical way, but also to make known the glorious gospel. From the borders of Arabia, from Egypt, from Persia, from India (where is found the largest aggregation of Moslems anywhere in the world), and from almost every other Mohammedan community, there come the good tidings of ones and twos turning to the Lord despite the almost certain prospect of cruel persecution.

In Palestine

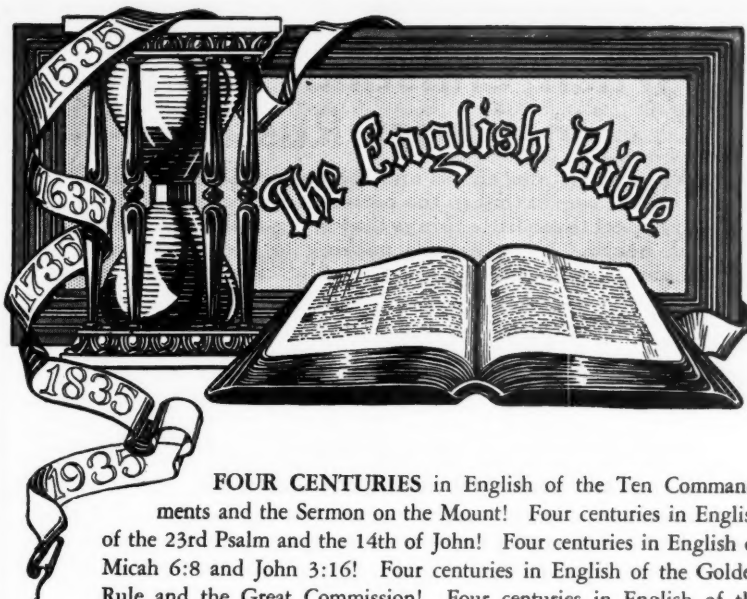
A news letter issued by Mr. Ghaleb Daher conveys the interesting information that Christian converts from Islam in Palestine have formed an undenominational evangelistic fellowship for the purpose of upbuilding converts in the fuller knowledge of the Christian faith, and of presenting the gospel to Moslems in Palestine. At the important modern city of Haifa, already twenty-five families are associated with the fellowship, and ten inquirers are being instructed. The stated objectives of the fellowship are briefly set forth:

1. To seek out all the secret and scattered converts from Islam in Palestine, and unite and encourage them to live open Christian lives.
2. To hold special meetings for Moslems at which the gospel will be preached, questions and discussions encouraged.
3. To give facilities to Moslem inquirers that will lead them to a definite acceptance of Jesus Christ.
4. To try to obtain various employments, so that converts may be able to work and earn a respectable living.

SOME THRILLS FOR A NEW MISSIONARY

Mr. George Lyon, who went out with the Africa Inland Mission a year ago, tells of some happenings on a trip to an outstation:

"This last month I went to a place called Kanziku, where three days of fellowship were enjoyed with some eighty local Christians. The last night of my visit there I had some thrills about which I must tell you. It was drawing near nine o'clock in the evening, bedtime in this part of the world, so I thought I would turn in for the night. Accordingly I prepared for bed, but before putting out my lantern I pulled up the side of my mosquito netting so that I could get into my cot easily after extinguishing the light. In nearly all parts of this district we have to sleep under nets because of the great number of malarial mosquitoes. When I pulled up the side of the net. I was startled to see a big black thing shoot up towards me from the top of my cot. To my amazement there on my pillow lay a big black cobra snake! I dropped the net quickly, found a good club, and fixed him so he



FOUR CENTURIES in English of the Ten Commandments and the Sermon on the Mount! Four centuries in English of the 23rd Psalm and the 14th of John! Four centuries in English of Micah 6:8 and John 3:16! Four centuries in English of the Golden Rule and the Great Commission! Four centuries in English of the Word of God!

THE ENGLISH BIBLE has brought its helpful messages of comfort, counsel, challenge, and redemption to hundreds of thousands. You are among those who have tested its truths, lived by its light, and proved its promises.

BUT RIGHT HERE IN THE UNITED STATES there are many without the Bible; in far away lands there are countless thousands who have never seen even a single Gospel; there are hundreds of languages in which no part of Scripture has ever been translated.

AND THE AMERICAN BIBLE SOCIETY IS EQUIPPED and ready to speed the translation of the Bible into other tongues, to publish it in inexpensive editions for missionary use, and to make the loved heritage of the English Bible the possession of multitudes both in this country and abroad.* But to do this requires funds.

AS CHRISTMAS APPROACHES can you think of a better way of showing your gratitude for your own Bible than by helping others to have the Scriptures? A gift to the American Bible Society will do just that.

THE BIBLE IS YOUR HERITAGE. TO GIVE IT TO OTHERS IS YOUR PRIVILEGE.

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CITY AND STATE

* Last year the Society distributed 7,517,548 Bibles, Testaments, Gospels, and Portions, in 148 languages, and in more than forty countries.

When Christmas Comes in Soviet Russia

"When Christmas comes and the children talk of 'gifts' I almost regret that in the better times we taught them to expect those little things that bring such joy to childish hearts. Now there is nothing to give them, with their father in Siberia on long exile. Perhaps we may not meet again on earth. Pray for him and pray for us in our suffering."

We have lifted the veil to reveal the sorrow of one mother's heart in Soviet Russia at the approach of the holiday season. There are many such poor little families in Russia, with the fathers—Christian Pastors, Missionaries and Evangelists—far away in exile.

The cry of the children will be, not for toys and bric-a-brac, but

"Mother, give us bread!"

We shall give bread to as many as we are able at the holiday season. We invite your donations to bring into the lives of these children the Christmas cheer of food. Share with us in this ministry in the name of Him whose birth we are soon to celebrate.

ALL-RUSSIAN EVANGELICAL CHRISTIAN UNION

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Drawer 7, 2311 North Racine Avenue

Chicago, Illinois

"Relieve the Oppressed; Help the Fatherless."

"Our father died in exile on July 11, 1935, and six of us are left father-and-motherless in the midst of a roaring sea. We do not know how to land to shore. Please do not pass us by with your mercy. Help us to reach the shore."

These are the words of six orphan children of an Evangelical Christian preacher in Russia, who in the beginning of this year was exiled. Then on the above mentioned date, he died as a martyr, leaving his six children alone. Their ages run from eight to seventeen years, and they are without any care whatever.

The Russia Inland Relief Mission helped to support this preacher prior to his death, and now his children look to us for aid. Help has already been rushed to them, but we have to continue it, and there are thousands of other cases just as needy.

Therefore the R.I.R.M. appeals to God's children everywhere, to assist us in carrying on this ministry of relieving the oppressed; and helping the fatherless. Won't you please pray for the suffering Christians in Russia and as the Lord may lead you send your gifts to the

RUSSIA INLAND RELIEF MISSION

690 Eighth Avenue, Room 506-M,

New York, N.Y.

John Johnson, General Director

would never sleep on another person's bed. He measured the full length of my cot lacking two inches. The natives say this kind of snake is very deadly—and certainly not desirable for a bed partner! Then I went to bed, but naturally I did not drop off to sleep immediately. But by and by just as I was dozing off, I felt pinch, pinch, first at one place and then another, until I was being pinched all over my body. Up I jumped and lighted the lantern again. I did not find another snake, but found my cot full of big black pinching ants, and also three big scorpions. Fortunately the scorpions had not found a place to sting me. By this time I was becoming quite tired and sleepy, so I picked up some blankets and improvised a bed on the top of a table and a cupboard pulled together, in the nearby church building. Again I made an attempt to get some sleep, but very soon I had more company. A drove of wild pigs had found their way into the camp, and all the dogs in the countryside were chasing them. All this created quite a noise. Finally things quieted down again, and again I prepared to sleep, only to be awakened very soon by some drunken natives having a free-for-all fight in a nearby hut. By this time day was beginning to break, so I dressed and began packing up my kit to move. When folding my bedclothes to put them into the bag I shook out three more big scorpions! I used to think that sleeping in a tent was fun, but it is not quite so here in Africa. On my return journey homeward I had a beautiful view of my first leopard. He was very close to the roadside and stood quite still for a few moments so that I had a good look at him."

A STRANGE HAPPENING IN JAPAN

A strange story comes from Doshisha University, the oldest and largest Christian School in Japan. Founded by that courageous and outstanding Christian of early days, Joseph Neesima, the school unquestionably possessed a high Christian character in former years; though it has been drifting in recent years, according to reports, and the emphasis is now being placed on modern culture rather than upon the things of God.

We are told that the university recently completed the erection of a new building, and left a specially prepared place for a memorial in honor of the founder of the institution. Before the memorial was installed, however, a student, thinking to play a joke, set up a Shinto god shrine in the place of honor reserved for Neesima. The military trainer in the university (a government officer) was quick to seize the opportunity and invoke the authority of the military to forbid the removal of the shrine. Notwithstanding much explaining and arguing, and a petition from the entire student body, the government has ruled that the removal of the shrine would constitute an indignity to the sacred deities of Japan, and must not be shifted from its place under penalty of having all official recognition of the school summarily withdrawn. According to last reports, the shrine was still in the place of honor intended for Neesima.

To those familiar with the Orient two questions arise. First, was the shrine

really placed there? Second, was it a mere bit of superstition? The kind of C. O. ate such many Ch. missionary similar is forfeiting nition or their clear

TEA

From I this touch Clarence "Albert, profession come when After chu called him that he be prayer he his house. having vi wanted to the village some grea The idol w his grandf and when Albert. I lage, and The owner to work, village. I the road, dare to pa any one t certain de power and his. So way of hi Christ. H people. F would be b big chief touch it. "Miss S Jesus, who too dear to how the L powers on that the e go with hi idol. But strength w yourself"; with him f bling; and was gone. something it away fr We asked with it, an "Madam, y "No." We and prayed it." Acco kitchen, bu put his ido That same us to take that the nat we gave hi sion, and h baptismal c It is a joy

really placed there by a prank-playing student with no thought in mind other than a mere bit of passing fun? Second, what kind of Christianity is it that would tolerate such a compromising situation? In many Christian schools in China, both missionary and native, large and small, a similar issue has been squarely met by forfeiting all claims to government recognition or favor, rather than compromise their clear Christian testimony.

TEARING DOWN AN IDOL

From French Equatorial Africa comes this touching and significant story by Mr. Clarence Jeunnette.

"Albert, a young man who had made a profession of faith some time ago, did not come when we began the baptismal classes. After church one Sunday Miss Schlayer called him and talked to him. He said that he believed, but was not happy. After prayer he admitted that he had an idol in his house. This was hindering him from having victory in his life. He said he wanted to burn it, but was afraid, and the village chief told him that if he did so some great harm would befall the village. The idol which he possessed had belonged to his grandfather, and in turn to his father, and when his father died it was given to Albert. It was the oldest idol in the village, and reputed to possess great power. The owner of the idol was never required to work, and was obeyed by all in the village. If he should carry this idol on the road, or during war, no one would dare to pass him. It was believed that if any one tried to do so, it would mean certain death. Albert received all this power and greatness when the idol became his. So this idol was standing in the way of his becoming a true follower of Christ. He feared both it and the village people. Persecution, and perhaps death, would be his doom if he removed it. The big chief of the tribe forbade him to touch it.

"Miss Schlayer told him again about Jesus, who had not counted His own life too dear to die for man, and reminded him how the Lord's power was greater than all powers on earth combined. He pleaded that the evangelist and head man might go with him to his village and take the idol. But she said, 'No, your joy and strength will be far greater if you do it yourself'; but we permitted others to go with him for protection. He went trembling; and we all prayed for him while he was gone. By and by he came back with something dangling from a stick, holding it away from him as if it were a snake. We asked him what he was going to do with it, and he laid it down and said, 'Madam, you burn it.' Again we said, 'No.' We sat a long while and talked and prayed until he finally said, 'I'll burn it.' Accordingly we went out to the kitchen, built a fire on the floor, and Albert put his idol in the fire—and he was free! That same evening the evangelist asked us to take Albert out of his village so that the natives would not poison him. So we gave him some work here at the mission, and he is happy. Now he is in the baptismal class and drinks in every word. It is a joy to see his changed face."

POINTS ABOUT THE PHILIPPINES

The Message of the Association of Baptists for Evangelism in the Orient asks whether we know—

That there are 7,083 islands in the Philippines?

That 6,420 of these islands have an area of one square mile or more?

That 2,441 are named, and the remainder unnamed?

That they extend 1,152 miles from north to south, and 682 miles from east to west?

That the total population is approximately 11,000,000

That about 5,000,000 read and speak English?

That there are eight languages and eighty-seven dialects?

That there are 60,000 students of high school and college age in the city of Manila alone, who have come there from all over the islands for their education?

That there are many islands in the

Philippines, especially among the Sulus, where the name of Jesus has never been heard?

That it costs \$12.00 a day to operate the gospel ship, which is taking the gospel to many hitherto unreached territories?

ROME IN THE PHILIPPINES

Miss Ruth Woodworth writes from the Philippines:

"There is a case before the Supreme Court in Manila which shows the strength of the 'Adversary' in government circles. The case is briefly this. Last year at the time when every one went to the cemetery to pray for the dead, a Christian lady and her daughter went to the grave of the dead husband and father in the municipal cemetery, and there held a memorial service, reading from the Bible, and lifting their hearts and voices in praise to God. The Romish priest hearing about this, left his services in the Catholic cemetery, came

Salvation is of the Jews and Salvation for the Jews

● This is the plea of the *Hebrew Christian Alliance of America* for their brethren according to the *Flesh*.

There are many Christians who are absolutely sure that Christ's First Coming was actual, historical and physical; but when it comes to His Second Coming they begin to hesitate, to speculate and to spiritualize.

Likewise in regards to the evangelization of the Jews. All believe that *Salvation is of the Jew*, but when it comes to the saving of the Jew, they begin to philosophize, to quibble and to doubt. But to those of us who believe the Bible to be the express Word of God, *Salvation is OF the Jews* and *FOR the Jews*.

Will you help us by prayer and all other means at your disposal to bring Salvation to the Jews?

Hon. General Secretary, Rev. M. Zeidman,

Treasurer, Rev. Joseph R. Lewek,

1216 WASHINGTON AVENUE, BRONX, N. Y.

LATEST NEWS FROM SOVIET RUSSIA A Great Opportunity In Soviet Russia and The Borders

Peter Pleshko, native Russian now Field Secretary of the Russian Gospel Ass'n., has just arrived from Soviet Russia. In August, 1935, he found that in some places Gospel meetings were permitted. The churches were overcrowded two hours before the meeting began. Many people prayed, wept, and sought salvation. Peter Pleshko had personal contact with actual conditions in Soviet Russia. The Christians and the Russian Gospel preachers are suffering great untold privations. Deprived of all their livelihoods, they are ready to sacrifice for the Gospel. These brethren are appealing to Christians of North America for greatly needed help. Aid will be sent direct to the suffering families. We receive guaranteed receipts that the help is being received by those to whom it is being sent. The need is greater than ever before on the borders of Russia and more workers are urgently required. There are workers ready to go with the Gospel but they need to be supported. Please pray and send your gifts to the:

RUSSIAN GOSPEL ASSOCIATION, 2109 LeMoynne St., M., CHICAGO, ILLINOIS

Rev. Peter Derynka
Dr. Paul W. Root, Chairman

EXECUTIVE COMMITTEE
Geo. A. Benson, Sec. & Treas.
C. B. Hedstrom
33 others on Advisory Council

Dr. Arthur I. Brown
M. D. Plunkett

(WRITE US FOR THE RUSSIAN GOSPEL NEWS BULLETIN)

down and told them to stop, calling them many insulting names. When they paid no attention to his admonitions he came again. This time he snatched the Bible from their hands, tore the cover off and some of the leaves, and further cursed them with vile names. Then he went to the authorities and filed a complaint against them.

"When they heard of this they filed a countercharge. It is plain from the proceedings of the court that the judge was prejudiced. He ruled that all the twelve witnesses had lied, and that because of the high character of the priest (!) he could not be wrong. The woman was sentenced to an indeterminate sentence in jail of not less than a month nor more than one year.

So the case has been appealed to the Supreme Court. If the enemy can so openly and boldly control public officers now under the American flag, what will be the situation in ten years from now after the Philippines become independent? Pray for the Philippines."

CHRISTMAS PIGS

Excitement and dismay reigned in the leper colony. The next day would be Christmas, but the pig, so carefully fattened for the long-anticipated feast, had run away. He had escaped from his pen and trotted off in the direction of the village, whither the patients could not follow without breaking faith with their beloved doctor.

When meat comes your way only once or twice a year, it is something to be dreamed about beforehand and remembered longingly for many a day afterward. Someone had given these Chinese leper patients a little live pig at the beginning of the summer. And hadn't they cherished him zealously with visions of how he would look, crisp and brown, decked with flowers and with a ruddy apple in his mouth?

But now this delectable vision was fading, for the pig had run away, and on the very day before Christmas.

In a crisis like this there was only one thing to do. The aged Head Man of the colony called the patients together, as was their custom, to pray over their troubles. All sat on the ground while Brother Sit Ling spread out his mutilated hands and began to pray. He told of their trouble, how when food was scarce they had often gone hungry, how providential the gift of the pig has been, and how they had planned to share the meat with some homeless lepers nearby for whom there was no room in the colony. Then he closed his petition with the simple plea, "Lord, please direct this pig's steps back home."

Just before nightfall a great commotion was heard. The lepers, rushed out to investigate. A wheelbarrow was approaching and on it the squealing, protesting little pig. After much loud talking it was made clear that the villager who had found the runaway rooting in his garden, had recognized him as the colony pig and returned him.

Charles Lamb and others have praised the virtues of roast pig, but there never was one which tasted quite as delicious as the prodigal pig which graced the feast at the leper colony next day.

There are other pigs too which are having a part in making Christmas a happier day for the leper. And they are the 84,000 Pete pig banks of the American Mission to Lepers, which are busily collecting funds so that the leper sufferers whom Christ especially mentioned may not be forgotten on His birthday, but may have a share in the brightness of that first Christmas which brought a new hope to all mankind, even to "the least of these."

The Mission to Lepers asks nothing for itself. It is the auxiliary of every foreign mission board and of every missionary who is working for lepers.

Any one who reads these words can bring joy this Christmas to the most friendless sufferers on earth by sending a gift through the American Mission to Lepers, 156 Fifth Avenue, New York.

CHRISTMAS GIVING

PLEASE remember BELGIUM, where today openness of heart, combined with liberty to preach the Gospel, both in the open air and meeting halls, afford us an opportunity unique in Europe.

Mons and Namur, ancient fanatical cities of Belgium, have this year for the first time in ten centuries of existence given us official permission for open air meetings and thus hundreds have heard for the first time the Gospel story.

Across West Flanders, following closely the old battle front, a long line of newly converted families have been won, and in many other parts of Belgium new places are being opened up.

Missionary Books for Gifts

Do you wish missionary books for gifts? We would suggest Mrs. Norton's trilogy;

"Ralph Norton and the Belgian Gospel Mission" (just off the press) \$2.00 per copy. The inspiring biography of this great missionary leader, and history of the Belgian Gospel Mission.

"Opened Windows of Heaven" 40c per copy, postpaid; 3 copies for \$1.00. Thrilling adventures by land and sea, illustrating God's faithfulness.

"Is He not able?" cloth, \$1.00; paper 60c. Thirty-one meditations, affording comfort, counsel, inspiration.

Orders for either of these books may be sent to the Mission office.

BELGIAN GOSPEL MISSION, INC.

Dr. C. G. Trumbull, Treasurer, 325 N. 13th Street, Philadelphia, Pa.



"Give us life!"

"Give Us Life!"

pleaded four ragged, barefoot lepers at the entrance of the Soonchun Leper Colony, Korea, one bitter wintry night.

"There is no room," said Rev. J. Kelly Unger, Superintendent. "We can scarcely feed and shelter the patients we now have.

"All night long they lay there in the snow, beneath my window, pleading, 'Oh, give us life!'

"The next morning, with breaking heart, I watched them wind their way back into the mountains,—doubtless to die and never to hear the name of Jesus Christ.

"They had knocked on the very doors of Christianity and had been turned away."

YOUR CHRISTMAS GIFT WILL HELP TO GIVE THEM LIFE

YOU CAN—

- Feed a starving leper (\$1 a month)
- Buy a warm blanket (\$2)
- Give a Christmas dinner to 200 (\$20)
- Provide a year's complete care (\$40)

AMERICAN MISSION TO LEPERS, INC.
Room 1117-D, 156 Fifth Ave., New York

As my CHRISTMAS GIFT for the lepers, I am happy to enclose \$.....

Name.....

Address.....

City..... State.....

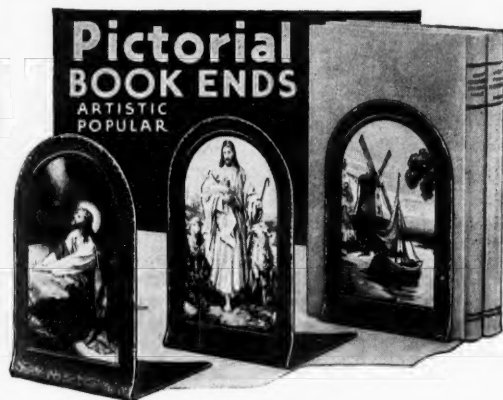
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This is the **Rotary Clock**. It is entirely new and very attractive. It is 2½ inches high and 5 inches in diameter, and is guaranteed to keep accurate time. Bronze color is suitable for a radio companion piece or for an office, while light green is for bedroom or kitchen. Free with 6 Christmas Gift Subscriptions at \$9.00.



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Pictorial Book Ends are attractive for the desk or library table. The embossed cathedral arch serves as a frame to a beautiful colored picture, hand mounted. Finished in bronze. Outer edges trimmed in gold. Free with 2 Christmas Gift Subscriptions at \$3.00.

Would it not be a wonderful thing for you to lead a friend into a deeper experience of divine grace by giving him the opportunities offered through regularly reading the **MOODY MONTHLY**?

The **Christmas Gift Subscription Plan** also does away with Christmas shopping worries. The cost is only \$2.00 for each Christmas Gift Subscription, 2 or more at \$1.50 each. The Beautiful Christmas Gift Card is mailed for you Free with each subscription order. This will be mailed with the December issue to reach your friends in time for Christmas. Settle your Christmas Gift problem by mailing your order TODAY. Send two dollars each for foreign subscriptions.

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THE MOODY MONTHLY has been a blessing to thousands of people. Many of them first became acquainted through the Christmas Subscription Gift of a friend. Beautiful **CHRISTMAS GIFT CARDS** will be mailed to your friends telling them of your gift. The premium you select will be sent to you upon receipt of your order.

The joy of a perfect gift can be yours at very little cost.

The **Bethlehem Christmas Cards** are entirely new this year. There are 21 cards with Scripture texts in each box. They have been selected for our readers who wish to express the true message of the Christmas season to their friends. One box of cards is given with one Christmas Gift Subscription to the **MOODY MONTHLY** at \$2.00, or 2 boxes of cards are given with 3 Christmas Gift Subscriptions at \$4.50.



Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

CHRISTMAS A CONFESSION OF FAITH

Christmas is really a confession of faith. Underneath all creedal declarations, subtly invalidating all arguments to the contrary, the world in its thought of Bethlehem is expressing its conviction that here is something more than an ordinary child.

We are thankful that the Christmas season thus emphasizes the supernatural origin of our holy religion. If this Christmas story is an interpolation, then the first and second chapters of Luke's Gospel must be discarded, for all the teachings of these chapters center about the miraculous conception of the baby born of Mary. The *benedictus* and the *magnificat* mean nothing. The annunciation of the angels, the visit of the shepherds, and the long journey of the Wise Men are folklore or else shameless forgeries, if the miraculous is to be taken out of this exquisite story.

The Christmas story is in harmony with the teachings of the four Gospels on all other subjects. Little wonder that one sent from heaven should speak as Christ spoke, should work as Christ wrought, should die as Christ died, and should arise from the dead as Christ arose. If one discredits the Christmas story, one may readily discredit the miracles of Jesus Christ; one may readily discredit the miraculous events connected with the crucifixion of Jesus Christ; and one may readily discredit the story of the resurrection of Jesus Christ from the dead. When you have discredited these, Jesus Christ the Saviour of the world no longer exists.

Many believe that the Christmas story is mere tradition and a pure fabrication. Thus to believe and at the same time to use that story in Christmas services is to take advantage of a common understanding. If those early chapters of Luke are unworthy of credence, they should no longer have a place in our Bible. If they do not belong in our Bible somebody ought to be brave enough to lead a movement for the publication of a Bible from which those chapters are omitted. This would create a great stir among God's people, and probably would lead to the discrediting of some teachers. But should these teachers fear the outcome of declaring what they believe to

be true? Is it not time for men to speak frankly concerning their beliefs. Let the observance of Christmas this year be a confession of faith!—*The Watchman-Examiner*.

RECAPTURING CHRISTMAS

The meaning of Christmas has been lost by multitudes. The day has been commercialized, sadly commercialized. It is a time to buy and sell, and to exchange gifts. It might be well to pause in the midst of our

A GIFT ACCEPTABLE TO GOD



I beseech you therefore, brethren, by the mercies of God, that you present your bodies as living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans 12:1.

busy Christmas shopping and gift-making and ask what Christmas really means. No other religion, nor the world outside of all religions, has such a festival. Some tell us it is founded on a fancy or a dream. Is it not strange that no other religion ever had such a dream? It is a thing so beautiful, and it has enriched the world of human souls so long, that we would think that some other than those early Christians would have thought of it, if it were only a dream. Business has captured it. With indignation and horror we note that most of the drinking places have stolen this robe of heaven to make attractive their work of hell.

Christmas comes as straight from Bethlehem as light from the sun, but the tragedy is that oftentimes it carries no thought of Christ. Christmas with Him left out is a tragedy beyond words. To spend so much time in purchasing Christmas gifts, and rejoicing in the spirit of kindness, without thinking of the Fountain from which these

flow, is a strange exercise of the human mind. We need to recapture the real spirit of Christmas. We cannot know God unless we approach Him through the Child born in Bethlehem. Through that Babe came the revelation of the divine in which the world rejoices today. God exhausted His vocabulary when He sent Jesus to earth as a definition of Himself.—*The United Presbyterian*.

WATCH-NIGHT OPPORTUNITY

Watch-night provides Christian leaders with a providential opportunity for rousing the Church to revival prayer. May they use this occasion as a reveille to awaken the advance guard of a mighty, spiritual movement.

The pivotal value of such a night of prayer at this time is unprecedented. Unmistakably there is a divine drawing upon human heartstrings. A general distress presses upon the spirit. In this crisis, the strategic position of ministers enables them to be a commanding voice to call their constituency to the throne of grace. Early and decisive use of the opportunity may enable God's devoted servants to awaken the most memorable spiritual movement of the century.—*Great Commission Prayer League*.

A MUCH-NEGLECTED DOCTRINE

Predictive prophecy occupies a large place in the Holy Scriptures, but an astonishingly small place in present-day Christian teaching and preaching. The great doctrine of the second coming of Christ is one of the most glorious themes of prophecy. And probably no prophetic teaching is more neglected today in the instruction given in most churches.

We are under the impression that there is a parallel avoidance of this and other prophetic teaching in the material selected for study in the uniform Sunday school lesson series. Whence has come this broadspread neglect of great revealed teachings imbedded in every main division of the Scriptures, and the major theme in much of it? And why, in particular, the general neglect of the study of the second coming of Christ? In the limited space available we can only briefly suggest some answers to the question.

It is not for lack of abundant, clear Scripture teaching. Difficult though some of it is to understand, the main facts are clear and indisputable. Our Lord repeatedly taught it, as, "I will come again and receive you unto myself." In the clearest words angels affirmed it following His ascension (Acts 1:11). The celebration of the Lord's Supper affirms it (I Cor. 11:26).

Swedenborgianism, Christian Science, Mormonism, Millennial Dawnism and modern Adventism are among the sects that

have, by their teachings clearly been permitted to doctrine of Paul met for the nation of people now.

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December,

have, by their advocacy of mystical teachings clearly unwarranted by the Scriptures, been permitted to discredit the great Bible doctrine of the second coming of our Lord. Paul met false isms by the faithful proclamation of full-orbed truth; so must God's people now.

At the other extreme, modern liberalism throws mystical truth overboard along with even the clearest and deepest factual bases of faith in the supernatural redemptive Christ. As the case now stands, orthodox Christians are in practice veering toward these rationalists in their treatment of this great doctrine and all predictive prophecy. By all means, this drift should be challenged and halted.—*Western Recorder*.

DEAD ORTHODOXY

We believe in orthodoxy. Our readers have found this out already. We have little patience with those who pervert the truth and teach others that which is false. We believe that heresy is of the Devil, but the fact still remains that heretics can be and often are conscientious. They have not willingly walked into error. But what can be said on behalf of those who are orthodox in faith and who continue to walk in sin? What can be said of those who boast of their devotion to the truth and yet in so doing manifest so much of the spirit of the evil one? What can be said in behalf of the unfruitful orthodox church member? He is a stench in the nostrils of God, and a by-word in the community of business men. May the Lord preserve His Church from dead orthodoxy!—*Watchman-Examiner*.

NEW EVERY MORNING

In his interesting book, *Celebrities Off Parade*, recently published by William Dana Orcutt, he speaks of looking upon "each new day as an invitation to a new adventure." With such a spirit what a procession of interesting experiences our days become! No entering the opening day with dragging feet, no "blue Mondays," but a continuing series of enlarging horizons and eager endeavors and happy opportunities of service. Was it not this thought that was in the mind of the prophet when he wrote of the mercies of the Lord as "new every morning"? To one who has such a conception of the passing days, life can never become dull and tiresome. Even if today fails to bring us the thing we seek, the tomorrow is coming with its new opportunity and its chance to start afresh upon our quest.—*Christian Observer*.

CHURCH MONEY-RAISING

The money-raising methods to which many congregations have stooped have brought the Church into merited disrepute. Pretentious bazaars and elaborate card parties for the express purpose of filling a depleted church treasury are all too prevalent. Whatever arguments may be offered in their defense, it cannot be denied that these money-making schemes are a distinct hindrance to the development of the spirit of Christian stewardship, and there is not a single piece of evidence at hand that they have contributed anything to the spiritual life of a church. Churches where such methods are in vogue are usually at a low ebb spiritually.

The churches that seek to develop the

spirit of Christian giving according to the principles laid down in Holy Writ do not have to resort to questionable methods of the world to carry on the Lord's work. They are usually financially in a fairly healthy condition. Where the unwary dollars must be coaxed and dragged forth by clever cajolery and by all the commercial artifices of the world, there the spirit of worldliness is bound to prevail. The very proponent of and participants in such means of raising money for the Lord's kingdom are themselves bound to hold the Church in low esteem and naturally degrade it in the estimation of the outsider. The Church must rid itself of this unhealthy excrement. It is high time that the tables of the money-changers and card sharps be kicked out of our churches to make room for Christ and the methods which He sponsored for the support of the kingdom of God.—*American Lutheran*.

BACK TO PROSPERITY?

More cigarettes were smoked in America last July than in any other month on record. During the first six months of this year the consumption of gasoline was up 309,120,000 gallons over the same period last year. Bank deposits increased \$1,304,000,000 during the first six months of 1935. Farmers bought 75 per cent more in implements. Vacationists this year spent \$400,000,000 more than in 1934. Amusements report the best season since 1930. Department stores, chain stores and the big mail-order houses say that business is much better.

If people have more money, and it seems they have, then there should be an increase in all church contributions. Ministers whose salaries were cut during "hard times" should have their pay restored. The church house should be repaired and painted, new songbooks purchased, and perhaps a new carpet laid.—*The Lookout*.

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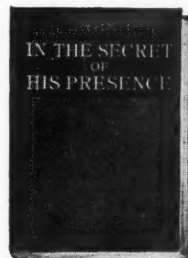
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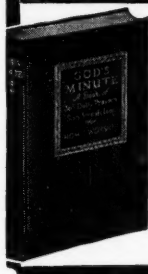
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Some of the above provisions unearthed recently by Richard J. Thain of Carson Pirie Scott and Company, were rigorous, to say the least.—*Code of 1858*, Carson and Pirie, Chicago.

ATHEISM IN RUSSIA

The following statements from the leading Soviet officials are enlightening:

"We have deposed the czars of the earth, we shall now dethrone the Lord of heaven." —*Stalin*.

"Every religion is opium for the people, as Marx has already declared. Every religion is a means of exploitation, a means for stupefying the laborer. Therefore we are against every religion."—*Bosboznik*.

"This battle must be waged against God, be he called Jehovah, Jesus, Buddha, or Allah."—*Steffanoff*.

The well known champion of the Godless Movement in Russia, Karoslowsky, has released an appeal which plainly shows that the battle against the Church and religion in the Soviet state is being continued with unabated acrimony. "We want to ignite all the churches of the whole world in a sea of fire," it is stated. "Our atheistic movement has become a tremendous power which will exterminate all religious feeling. This movement is one of the most important branches of our anti-religious class conflicts. We must reinforce our irreligious work which is undermining the old world foundations. The servants of God of all confessions must learn that no God, no saint, no prayer can preserve the capitalistic world from ruin."—*Lutheran News Notes*.

THE CHURCH'S TASK

Speaking before the Detroit Pastor's Union early in the year, Bishop James E. Freeman, of Washington, D.C., declared that he would like to hang outside of every church in the country a sign reading: "This church is for religion only."

"Institutional programs," he declared, "drive men from the Church rather than bring them in. You're competing with mechanism that can beat you at your own game. The Church can't compete with the theater, and all that."

The bishop's statement at Detroit is a timely one. Disturbed and confused by the topsy-turvy conditions in human society, by the increasing leisure of the people, the growing appeal of commercialized amusement and the privately or municipally arranged accommodations for the cultural and recreational needs of the people, and the resultant inferior place which is being accorded the Church in the program of modern life, certain clergymen are frantically trying to stem the tide of defection from the Church and re-establish its influence by "institutionalizing" the Church and placing it in competition with social, educational, and recreational institutions that are purely secular in character. Made frantic by dwindling audiences, preachers of the gospel are again emphasizing the parish house instead of the house of worship, and are undertaking and fostering projects that cannot by the widest stretch of imagination be brought under the Church's divine commission.

The Church has a distinctive field of its own. Let it cultivate that. No one else can preempt that field. If the Church's influence has become negligible in our modern social scheme, it is because the Church has in a measure forsaken its divinely appointed task and has started to plow in strange fields. The world's need of what the Church has to offer has not diminished. As a matter of fact, the need never was more urgent than it is today. As the Church gives itself more intensively and intelligently to its great task of evangelization, it will be more and more important as a saving and regenerating factor in this decadent world. Whatever readjustment it

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1937

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GENERAL PLAN

The Institute Jubilee will be launched on February 2 with a "Moody Day," opening the Founder's Week Conference, and celebrated by pastors and churches everywhere. Pastors may write for program information for planning a "Moody Day" in their own churches.

The Campaign of Friendship will continue through the year with the goal of 50,000 new friends for M. B. I. One-day Bible conferences will be held on invitation of pastors and churches.

School Opening Week, beginning September 10, will be memorable. Rallies and special services, missionaries, and distinguished speakers from other lands will have place on the program.

The D. L. Moody Centenary, beginning with Founder's Week of 1937, will extend through the year with a nation-wide program of Bible conferences in metropolitan centers and other cities.

Plan to be present at the Founder's Week Conference in February (1936), or plan to have a "Moody Day" in your home church. Ask for suggestions for such a program.

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may make in its machinery and administration, let it stick unswervingly to its fundamental mission.—*American Lutheran*

THE EVANGEL SUSPENDS PUBLICATION

The *Evangel*, a free Christian periodical in Braille, which has been reaching more than a thousand blind persons in nineteen different countries, has been obliged to suspend its publication owing to the age and inadequacy of its printing equipment. Kathryn LaSor and Marie Duffey, who have been carrying on this work, are looking to friends to assist them in providing the \$2,500 necessary for the purchase of new equipment. A few gifts have already been received, and during the month of November the needs of this work were the special subject of prayer in friendly churches, Sunday Schools, missionary meetings, and young people's societies. Donald Burchfield, a blind student of the Moody Bible Institute, will be glad to accept invitations in Chicago and vicinity to speak on this work. Friends should communicate with the Hope Printing Company for the Blind, Paw Paw, Mich.—*News Letter*.

CHRISTIAN MISSION TO CHURCHLESS COMMUNITIES

This organization, under the direction of Homer Stanley Morgan, seeks to provide the facilities for worship and instruction in churchless communities. In many instances a nucleus of church people results from a series of evangelistic meeting, and to encourage and provide for such humble beginnings, this organization has been launched. After arriving in a churchless community the workers seek to find a place where gospel services may be held, such as school-houses, abandoned church edifices, or an empty store. The community having been evangelized by means of home visitation and the distribution of Christian literature, distinct efforts are put forth for conserving the fruits of the evangelistic campaign. Further information of this Christian Mission to Churchless Communities can be secured from the general director, 153 Institute Place, Chicago.—*Bulletin*.

A FAITHFUL SERVANT

Dr. James M. Gray, who so recently has been ushered into the presence of the Lord, had many outstanding traits that endeared him to the people of God. He was a teacher and, as such, a gift from the ascended Lord to the Church. Dr. Gray popularized the synthetic method of Bible study and has enriched all of us by his platform work and by the products of his pen. He was a well-balanced man. He never went off on a tangent. When he spoke or wrote, it was a presentation that was acceptable to right-thinking people. He could differentiate between a principle and a matter of secondary importance. This ability is one of the essential qualities of a leader. Dr. Gray was a Christian gentleman. He was courteous, considerate, and magnanimous. He was a spiritual man. His natural gifts were controlled and enriched by the Spirit of God. Like Enoch, he walked with God. He was human. He had a sense of humor.

He was above all else a faithful servant of the Lord. When Dr. Gray was invited to speak at the Sunday Evening Club serv-

ice in Orchestra Hall, Chicago, a friend went to hear him, wondering how he would make use of the opportunity. Here was an opportunity for a display of scholastic ability, for Dr. Gray was a scholar. Here was an opportunity for scintillating wit, for he had, as already stated, a sense of humor. Dr. Gray read a passage from Holy Writ and preached an expository sermon as he would have done in any pulpit. When he was through, the friend, who had come out of curiosity, went up to Dr. Gray, grasped his hand, and said with deep feeling, "You are faithful!" Did he not express what every one who really knew Dr. Gray feels? He was a defender of the faith. He never wavered, never compromised, never lowered the standard. He kept the faith. No more appropriate words could be inscribed upon Dr. Gray's monument. May we emulate his example!—*King's Business*

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"CONFINED TO THE BIBLE"

A young minister, not so long out of an up-to-date school of the prophets, was asked why he did not preach from the Word of God rather than from modern fiction. His reply was, "Must a man be confined to the Bible?" "Confined! Do you mean to say you are pinched when you seek in the Bible for sermon material? That is like a soft-shell crab saying, 'Must I be confined to the Atlantic Ocean?'"—*Pentecostal Evangel*.

GOLD AND THE GRAVE

A cartoon in a paper not long ago showed a man in his shirt sleeves in a gutter picking up gold. Behind him as far as could be seen were bags of money—gold he had picked up. Just ahead of him was a cemetery. There he was with the sweat pouring from his brow, working as hard as he could to gather up his riches, but always coming nearer and nearer to the cemetery. *This is a true picture of many a man, using hands and mind and strength gathering gold, but on the way to the cemetery.*—*Otterbein Teacher*.

ENVIRONMENT NOT SUFFICIENT

Chief Justice Chase was once riding on the train through Virginia. As they stopped at an insignificant town, they told him that Patrick Henry was born there. He stepped out on the platform and said: "Oh, what a magnificent scene! What glorious mountains! I do not wonder that a place like this gave birth to Patrick Henry." A farmer overhearing him said: "Yes, stranger, those mountains have been here ever since I can remember, and the scenery hasn't changed much, but I haven't seen any more Patrick Henrys around here that I can remember."—*Otterbein Teacher*.

LOST THROUGH DISOBEDIENCE

Among the stories told at the Grove City (Pa.) Bible School some years ago, was the following: A woman once went to her pastor with the complaint that she found no pleasure in reading the Bible; that it did her no good any more. What methods of study would he advise? The pastor answered, "Go home, open your Testament, and read until you come to a commandment; then close the book, and obey what you have read. After you have obeyed, read on until you find the next commandment." In a few weeks the woman came back to him with a shining face. "I want to thank you," she said; "the Bible is a new book to me!"

God's Word is able to build us up whenever we receive it as His commandment to ourselves.—*Earnest Worker*.

LACKING HOSPITALITY

A story is told of a man in a back pew of a church who was seen from the pulpit with his hat on. The minister beckoned to a deacon, who went to the man and asked if he was aware that his hat was on. "Thank God," said the man. "I thought that would do it. I have attended this church for six months, and you are the first one who has spoken to me!"—*Christian Herald*.

EVERYTHING FOR CHRIST

"Would you advise young Christians to do something for the Lord?" This was the question once put to Robert Chapman of Barnstable. "No," was the prompt and rather astonishing reply of Chapman. But he added immediately, "I should advise them to do everything for the Lord." The advice was consistent with that given by Paul when he said, "*Whatsoever ye do, do all to the glory of God.*"—*New Century Leader*.

THE OWNER'S MARK

Some one, writing in the *Ladies' Home Journal*, tells of a small girl who, ignorant of all theological terminology, nevertheless went straight to the heart of this precious rite. The child, living on a western cattle ranch, was familiar with the process of branding the cattle on the ranges with the owner's emblem or name. Any unbranded cattle were known as mavericks. After she had been baptized, the girl was asked by her school friends what baptism meant. She replied that she had been a little maverick roaming the plains, but that the Methodist preacher had put the mark of Jesus on her forehead so that now everyone would know that she belonged to Him who was her Friend and Saviour.—*Westminster Teacher*.

THE FATHER'S LOVE

In one of Dr. J. Wilbur Chapman's meetings a man rose to give the following remarkable testimony: "I got off at the Pennsylvania depot one day as a tramp, and for a year I begged on the streets for a living. One day I touched a man on the shoulder and said, 'Mister, please give me a dime.' As soon as I saw his face I recognized my old father. 'Father, don't you know me?' I asked. Throwing his arms around me, he cried, 'I have found you, I have found you; all I have is yours.' Men, think of it, that I, a tramp, stood begging my father for ten cents, when for eighteen years he had been looking for me, to give me all he was worth."

Such is the love of the heavenly Father for His sinning children.—*Sunday School Chronicle*.

THE HOLY SPIRIT AS MEANS

God works through means in spiritual things as well as in material. The Church is His instrument. God will not, and cannot violate His laws. Electricity is the best physical agent known by which to illustrate the working of the Holy Spirit. Electricity can do almost anything, but only as it conforms to law, only by means of a conductor, only as it has its way prepared. Let the machinery be in order, and see how the electricity flies along the wires carrying messages, pushing cars, furnishing light. But let the machinery be out of order, let the wires be cut, and where is the electricity? *Even so with the Holy Spirit. Let the conditions be complied with, and how He flashes forth light, power, salvation!* Let the wire be cut, and even the Holy Spirit cannot overleap the break. The fire from heaven cannot come down.—K. R. Berry.

THE PURPOSE OF DIFFICULTIES

God puts difficulties in our way with a definite purpose in view. All such things work together for our good if we face them bravely; but if we try to escape by conduct not straightforward, we do so at our peril. It is a fairly safe rule, when you are not quite sure what is the right course to take, to do the thing that is hardest.

I knew a man who received a letter one morning, which he thought would involve him in some irksome task. So he put it on one side, bent on waiting to the last moment before opening and reading the letter. So all day long he went about his work depressed, because of the unpleasant letter waiting for him at home. In the evening he opened the letter, full of foreboding—only to find that it was a kindly message enclosing a check! His day's worry had been quite groundless.—Newton H. Marshall, in *Bible Today*.

"AND THEN?"

The following incident shows how two words were the means of saving a soul:

"Oh, if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man.

"And then?" said a friend.

"Why, then I'd pull down the old house and build a palace, have lots of prime fellows around me, keep the best wines and the finest horses and dogs in the country."

"And then?"

"Then I'd hunt, and ride, and smoke, and drink, and keep open house, and enjoy life gloriously."

"And then?"

"Why, then, I suppose like other people, I should grow old and not care so much for these things."

"And then?"

"Why, in the course of nature, I should die."

"And then?"

"Oh, bother your 'then'! I must be off!"

Many years after, the friend was accosted with, "God bless you! I owe my happiness to you."

"How?"

"By two words spoken in season—and then."—*Author Unknown*.

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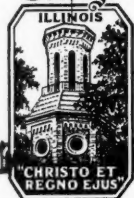
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When the Massachusetts legislature were discussing the propriety of granting an act of incorporation to a missionary society, one of the members remarked that it seemed to be an arrangement for *exporting religion*, when in fact we had none to spare. He was answered that *the Christian religion was a commodity of which the more we exported the more we had left*. The man who strives to shut up fire in order to preserve it will soon find he has nothing left but ashes. We get the best fire by throwing it open, that others may share its warmth. We get the purest water for ourselves by allowing it to flow on and bless others.—H. L. Hastings.

* * *

PROFESSION VS. CONFESSION

There is a difference between profession and confession. *Profession is an outward thing, and may be either true or false. Confession is the outward expression of that which is inwardly true.* One man may profess to have the faith of Jesus, and yet be wholly destitute of its power. Another may be truly converted, and yet backward in the confession of Christ. So in the time of the Lord, "among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God" (John 12:42, 43). How true also of many at the present time!—Thomas Newberry.

* * *

WHAT WITH?

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get a shave. The barber showed friendly interest in the stranger, who was not in clerical dress.

"Stranger here?" asked the barber.

"Yes."

"Traveling man?" asked the barber.

"No."

"What are you doing here?"

"I am supplying the pulpit," said the parson.

"What with?" said the barber, who apparently had never heard the term before.

That question set the clergyman thinking. He began to ask himself *with what he actually was supplying the pulpit!*—*Christian Herald*.

* * *

"ONLY IN SPREADING"

When a force meant for a large expansion is denied the expansion for which its nature craves, it not only fails for the larger work which it is not allowed to do, but it loses its best power and capacity in the field to which it is confined. Any compression of vital energy into a sphere smaller than its true range or scope, not merely limits it, but poisons it so that it works feebly or falsely in the region where it operates. You cannot grow an oak in a hothouse; you cannot bottle Niagara. You cannot put the ocean in a pigeonhole. Even so the gospel is a force that requires room for healthy growth; only in spreading abroad does it realize its true nature and fulfill its being.—S. E. Crawford.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

CREATION

M.M., Buffalo, N.Y.

Question: Will you kindly explain Genesis 1:1, 2? What caused the condition found in verse 2?

Answer: One view is that verse 1 is simply a general statement of the creation of the material universe, and that verse 2 refers particularly to the earth, the original or primeval condition of which was one of "wasteness and emptiness." Another explanation is that while verse 1 describes the original creation, some catastrophe followed at a later time which reduced the earth to the condition described in verse 2. According to this latter view the earth as originally created was perfect as it came from the hand of God (v. 1). It is claimed that the word for "was" should be translated "became" as in Genesis 2:7; 19:26. That is, the world was not created a waste and void, but became a waste and void. It was created to be inhabited (Isa. 45:18, R.V.). Hence some eminent Bible students believe that some sort of a catastrophe occurred between verses 1 and 2, which caused the condition described in the latter verse, and that verses 3-31 describe the reconstruction work by which God made the world as we see it today.

PRAYING ARIGHT

J.M.S., Humboldt, Tenn.

Question: Is it scriptural for Christians to get together and pray that war be stopped, in the light of the fact that wars are prophesied to continue to the end of the present age (Matt. 24:6, 7)?

Answer: We do well to pray in accordance with the revealed program of God. Since wars are certain to come, our praying will not put a stop to them, but we can still pray that the right will triumph; that all the good purposes of God will be accomplished; that wars may not hinder the spread of the gospel (II Thess. 3:1, 2), and that God's own kingdom of righteousness and peace will soon come.

A TRACT FOR THE TIMES

A.B.T., Vancouver, B.C.

Question: Is it true, as recently stated by a preacher and by several well known Bible scholars, that II Peter is a "tract for the times," and was written in the second century?

Answer: The phrase seems to have been given for the purpose of disposing of the apostolic authorship of II Peter. But if

merely an ephemeral tract for those times, it is truly a tract for the times in which we are now living, for it deals with vital, present-day themes, such as, the precious faith, godly living, assurance of salvation, the coming of the kingdom, false teachers, the personal second coming of Christ, and judgment in connection with the Day of the Lord. Certainly these are subjects about which everybody living today should be informed. This Second Epistle of Peter is for us truly "A Tract for the Times."

As to the genuineness of this epistle, we do not wonder that modernistic scholars, such as the one you mention (Dr. James Moffatt) rejects it. While it is true that certain early critical opinion for a time questioned its apostolic authority, it also is true that great teachers and scholars, like Origen, Eusebius, Jerome, Athanasius, Augustine, Epiphaneus, Rufinus, and Cyril, accepted it as genuine. Moreover, modern scholars like Salmon, Warfield and Zahn hold that there is abundant proof of its Petrine authority in the early writings, such as those of Irenaeus, Justin Martyr, the Shepherd of Hermas, the Didache, and Clement of Rome. By the time the canon of the New Testament was determined the Church in general accepted the Second Epistle of Peter as genuine. It had stood the test of time.

CHRISTADELPHIANISM

W.K.O., Hobart, Ind.

Question: What are the teachings of Christadelphians?

Answer: Concerning God they deny the doctrine of the Trinity, affirming that there is but one God, and He is the Father. The Holy Spirit is an "effluence" of God. Jesus is not the second person, but merely a manifestation of the Creator. The Father begot Jesus, who was a mere man in whom the Father dwelt, and who was therefore His Son. Jesus was not the Son of God incarnate, but began His existence on earth when born of man, not eternally pre-existent, not God. Hence the atoning value of the death of Jesus Christ is abolished. His death was merely the manifestation of the love of God in order that the law of sin and death, introduced into the world by Adam, might be nullified through a temporary surrender to its power, after which immortality by resurrection was acquired by Him. There is no atoning value for sin in the death of Christ. They also deny the personality of the Holy Spirit, the personality of the Devil, and the eternal punishment of the wicked. Immortality is conditional, attained only by believing the gospel and obeying the commandments. The wicked will be annihilated by divine judgment, after being resurrected at Christ's second coming; while those who never have heard the gospel will

not be resurrected, which is contrary to the plain teaching of the Bible.

SPIRITISM

E.L., Davenport, Iowa

Question: What Scripture disproves Spiritualism?

Answer: There is no Scripture which disproves Spiritism, or occultism. The Bible deals with it as a fact, the communication with evil spirits, but also condemns the practice as pagan and an abomination to God (Deut. 18:9-14).

EMINENT PREMILLENARIANS

H.S., Sparta, Ill.

Question: Were not Calvin, Luther, the Wesleys, and some members of the Westminster Assembly premillenarians?

Answer: Whether John Calvin was an out-and-out premillenarian may be questioned, but we are certain that he was not a postmillenarian, for he discounted the teaching that the world would be converted before Christ returned. He looked for Christ's personal return to reign over the earth. We quote the following: "We must hunger after Christ . . . till the dawning of that great day when our Lord will be fully manifest in the glory of His kingdom." Again: "We shall follow our Prince, when He shall come in the glory of the Father, and sit upon the throne of His majesty." As to Martin Luther, Kostlin, one of his biographers, writes: "His confident belief in the near approach of the last day, when the Lord would solve all earthly doubts and difficulties, and manifest Himself in the perfect bliss and glory of His kingdom, remained in him unaltered from the beginning of his struggles to the end of his labors" (p. 531). As to John Wesley, there are so many passages in his writings one scarcely knows which to omit. Take the following: "The souls of them who have been martyrs for the witness of Jesus, and for the Word of God . . . shall live and reign with Christ a thousand years." He did not believe in fixing dates, but said: "Oh, do not set us a time—expect Him every hour. Now He is nigh, even at the doors." The father of John Wesley was a premillenarian. He wrote: "We believe, as all Christians of the purest ages did, that the saints shall reign with Christ on earth a thousand years." Charles, the brother of John, the great hymn writer, wrote among other things:

"Trusting in the literal Word,
We look for Christ on earth again;
Come, our everlasting Lord,
With all Thy saints to reign."

Concerning the members of the Westminster Assembly (1643-1647), Robert Baillie, president of the University of Glasgow, wrote: "Most of the chief divines here, not only Independents, but others, such as Twiss, Marshall, Palmer, and many more, are express Chiliasts." Twiss was president of the Assembly. (Most of the above information, except about Calvin, may be found in *The Lord's Return*, by Silver.)

ASSURANCE OF SALVATION

J.L., New York, N.Y.

Question: Do you believe that if a person has been truly saved he always will

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be saved? If so, please give me Scripture to prove this fact.

Answer: We certainly do so believe and our belief is based upon the Bible. They who believe otherwise do not seem to see clearly just what occurs to one when he is saved. Read carefully the following references: John 1:12, 13; 3:1-16, 36; 5:24. Jesus Himself herein clearly teaches that salvation is the work of God and is of such nature that it is impossible for man to undo it. A saved person is one who has been born of God. If you have been so born you can no more be unborn and cease to be a child of God than you can be unborn and cease to be a child of your earthly father. When one is born of God he partakes of the nature of God (II Pet. 1:4; Heb. 12:10; II Cor. 3:18). He is a new creation (I Cor. 5:17). He becomes a child of God (Gal. 3:26; Rom. 8:16, 17). Of His own will begat He us (James 1:18) and hence we are of an "incorruptible seed" (I Pet. 1:23). The Christian may sin, because he still has his old Adamic nature, but he also is a new man in Christ (Eph. 4:22-24). However, this re-born man does not *practice* sin (I John 3:5-10, R.V.). There is a vast difference between falling into sin and living in sin. Sin is repulsive to the true Christian (v. 9), and when made conscious of it, the true believer will repent and confess and be forgiven (I John 1:9). It is possible to lose the joy of one's salvation (Ps. 51:12), but not salvation itself, for if one is saved he is eternally saved, because he already has passed out of death into life, eternal life. But it is possible to be saved and not always have the joy and assurance of salvation. Hence the need of knowing the nature of salvation, and what is said about

the assurance of it. Such assurance is based upon an intelligent faith, which knows with the apostle Paul that we already have been freely and fully justified, have peace with God, and "have access by faith into this grace wherein we stand" (Rom. 5:1, 2). Such assurance never gives liberty to sin; rather it restrains from sin (Rom. 6:1-14, R.V.). Paul himself had this assurance, yet he also strove to have a conscience void of offense (Acts 16:24). If you doubt Paul's assurance read his own plain statement: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Salvation is wholly of God. He alone is responsible both for the initial work and the finished work. He saves us and keeps us saved. Salvation is all of grace, not grace plus our own efforts. We wish that all true believers were forever delivered from their fears in regard to their own salvation, and that they really possessed the abiding peace of God, and knew "the love of God, which passeth understanding." Then they could verify Paul's own confident faith in God as expressed in Romans 8:16-18, 28-39. For a fuller presentation of this important subject we recommend the paper bound booklet, *Can Christians Fall Away and Be Lost*, by Hoste (25 cents), and also *Assurance*, by J. C. Ryle, D.D. (45 cents).

"IF"

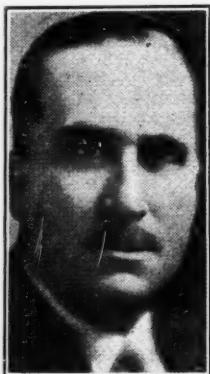
V.H., Eckerman, Mich.

Question: Since you believe that if a person who is once truly saved cannot be lost, how do you reconcile this belief with Hebrews 3:14; 10:26, 27; II Peter 2:20, 21? That word "if" states a condition, does it not?

Answer: In Hebrews 3:6 the "if" is not a condition of salvation, but the proof of it. If the word "if" were here a condition, then salvation is dependent in part upon what we do; for example, our holding fast. Whereas it is God who does both the saving and the holding. They who are Christ's "house" are already indwelt by God (Eph. 2:19-22; I Pet. 2:5, 9-11). Likewise (v. 14) we are not made partakers of Christ on condition that we hold fast our confidence unto the end, but we do this latter thing because we have already been made partakers of God by having been born of Him (John 1:12, 13). As to Hebrews 10:26, 27, it is sufficient to say that a person may have the knowledge of the truth as it is in Jesus and yet remain unsaved. We are not saved by our knowledge about Jesus, but by believing on Him as our Saviour. Multitudes of people in Christian lands probably know all that is necessary to be saved, yet reject Christ as their Saviour, hoping for, or manufacturing, some other way, and thus "sin wilfully." But Jesus Christ is the one and only sacrifice for sins, and they who refuse this way of salvation have nothing to look forward to except the fiery judgment of God. You inquire also about II Peter 2:20, 21. The apostle is dealing here with apostates, they who have "forsaken the right way and gone astray." For a time they had escaped the defilements of the world through their knowledge of the Christ way and of His higher standards of conduct, but have turned back and become entangled again by worldly defilements. Truly their last state

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is become worse than the first, and it would have been better for them "not to have known the way of righteousness." Why? The question here is one of conduct. They now have sinned against their light. But they never were saved. They never "came through." As John well says, "They went out from us because they were not of us" (1 John 2:19).

SECOND COMING INSTRUCTION

R.B.L.S., Minneapolis, Minn.

Question: It has been publicly stated that the Moody Bible Institute does not instruct its students about the second coming of our Lord. Is this true?

Answer: We do not specialize in this subject, but since our chief textbook is the Bible it naturally and frequently comes up in our various courses, so that our students become more or less familiar with this subject. It should also be borne in mind that most of our students are somewhat familiar with the subject of the second coming before they come to the Institute.

REPENTANCE AND BAPTISM

H.H.J., Picher, Okla.

Question: Please explain Acts 2:38.

Answer: The people whom Peter addressed had been accused of crucifying Jesus, who was both their Lord and Christ (v. 36), and were convicted of sin (v. 37). Verse 38 is the answer to their earnest question, "What shall we do?" "Repent" means not merely a "change of mind," but in re-

spect to salvation it includes a sense of sin and a desire to escape its consequences. Such repentance usually is accompanied by faith, as intimated in verse 41. Belief on the Lord Jesus Christ means receiving Him as Saviour. Then follows naturally water baptism (v. 38), the outward symbol of what already has occurred within the heart through the baptism of the Holy Spirit. Mere water baptism does not accomplish remission of sins, but remission, or forgiveness of sins, is the result of our being baptized into Christ by the Holy Spirit. By this act we were crucified with Christ, raised with Him, and hence should walk in newness of life. "The gift of the Holy Ghost" accompanies the baptism of the Holy Ghost. Other gifts are but manifestations of this gift of the Spirit (Rom. 6:3, 4; 1 Cor. 12:13).

MILLENNIAL SUBJECTS

R.E.L., Atoka, Okla.

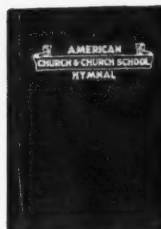
Question: Over whom will Christ reign as king during the Millennium?

Answer: Two groups have received particular mention: (1) The saved remnant of Israel, which is frequently referred to in the Old Testament, and probably represented by the 144,000 in Revelation 7 and 12:6. The twelve apostles will be there (Matt. 19:27, 28), and also Abraham, Isaac, and Jacob (Matt. 8:11). Some are of the opinion that all of the Old Testament saints will share in the earthly glories of the Millennial kingdom (Dan. 12:1, 2, 13). (2) The saved remnant of Gentiles who pass

through the Great Tribulation will be there (Rev. 7:9-17). They are the "sheep nations" (Matt. 25:33, 34). Both Jews and Gentiles seem to be included in the "good seed," who are "the children of the kingdom" (Matt. 13:38).

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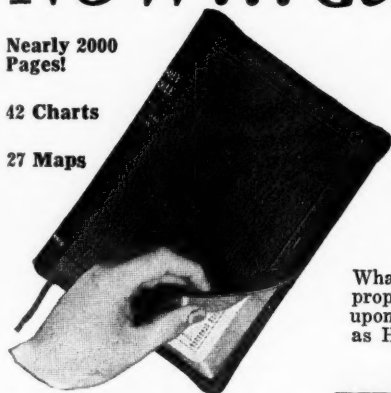
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December 8

Nehemiah Rebuilding the Wall of Jerusalem

Nehemiah 4:6-9, 15-21

Golden Text: The people had a mind to work.—Nehemiah 4:6.

I. Nehemiah's Mission to Jerusalem (Ch. 2).

While performing his official duty as cupbearer to the Persian king, Nehemiah learned of the distress of his brethren at Jerusalem. The walls of the city were broken down, its gates burnt, and the remnant of the captives were in great affliction and reproach. He sat down and wept and mourned several days, fasting and praying before God. In answer to his prayer the king granted a leave of absence from the Persian court and credentials from the king. He journeyed to Jerusalem and made a survey of the city by night without disclosing his purpose to anyone. Having thus obtained first hand information, he called the representatives of the Jews together and said, "Let us build the walls of Jerusalem." After he thus made known the hand of God in bringing him to Jerusalem, he revealed the authority vested in him to rebuild the walls.

II. Preparation for the Building (Ch. 3).

The division of labor in this project displayed Nehemiah's administrative ability. A wise distribution of labor makes difficult tasks easy. Definite assignment of work and responsibility for performing it usually impels a man to do his best. Observe some outstanding features of his administrative work.

1. He Laid Stress upon Indifference.

In administrative tasks it is proper that unfaithfulness should be pointed out. Such action serves as a warning to the unfaithful and encouragement to the faithful. The best work will be secured when there is confidence in the integrity of the director.

2. Help Rendered by the Women (v. 12).

It is a fine thing for the women to take hold even in building a wall when there are no men to do it.

3. Stress Laid upon Earnestness (v. 20).

Recognition of fidelity will spur one on to faithful performance of his task.

4. Assigned Tasks According to Locality (vv. 10, 23, 28).

There is no incentive for exertion quite so strong as that which concerns a man's own family. For them he will do, dare and die.

5. Assigned Tasks According to Capacities (vv. 8, 31, 32).

Wise administration sometimes calls for such alignment of efforts. Men of the same class and occupation usually work best together.

III. Hindrances Encountered (4:1-6:14).

1. Scoffing of Sanballat and Tobiah (4:1-6; cf. 2:19, 20).

The oppressors of God's servants frequently begin by hurling shafts of ridicule at them. They called the Jews but a feeble folk, and asserted that the tread of a prowling fox would break down their stone wall.

2. Conspiracy for a Sudden Attack (4:7-9).

When the enemy saw that the work was actually succeeding, they changed from ridicule to an attempt to throw the workmen into a panic. When the enemy cannot succeed by scoffing, he resorts to intimidation.

3. Conspiracy with the Jews (4:10-23).

They sought, by means of the Jews from the outside, to discourage those on the inside, saying that the task was hopeless and that at any time they were subject to a sudden and secret attack.

4. Greed and Oppression of the Rich (5:1-13).

The Jews of that day, like the profiteers of our day, took advantage of the poor and oppressed them so that they mortgaged their land, and even sold their daughters into slavery. Nehemiah boldly rebuked them for their crime and ordered restoration to be made, exacting an oath of them that they would fulfill their promises.

5. Scheme to Take Nehemiah's Life (6:1-14).

When Sanballat and Tobiah failed in every other way, they craftily sought to get Nehemiah away that they might kill him. Though they besought him four times, he would not be entrapped.

IV. The Wall Completed (6:15-7:4).

So energetically did they pursue their tasks that in fifty-two days the wall was completed. When their enemies saw that in spite of all their schemes the work was actually completed, they were cast down, for they perceived that the work was of God. Upon the completion of the task Nehemiah set his brother to rule over Jerusalem and gave instructions as to the opening and closing of the gates of the city. May we learn from this that:

1. Though Besought by Enemies, God's Children Should Not Fear.

All things can but work together to the furtherance of the divine will and purpose.

2. When Beset by Enemies We Should Pray (4:9).

Their faith was accompanied by wise precaution.

a. They set a watch (4:9).

b. Men were permitted to be with their families (4:13) and would thus fight better.

c. Half worked and half watched, all armed for battle.

d. They worked with sword in one hand (4:17).

e. They slept in their clothes, ready for the attack (4:23).

Prayer and faith are not slothful or inactive. Genuine faith is always accompanied with precautionary means.

December 15

Ezra Teaching the Law of God Ezra 7:10; Nehemiah 8:1-12

Golden Text: Thy word have I hid in mine heart, that I might not sin against thee.—Psalm 119:11.

This lesson is a fine illustration of the rightful place of God's Word in the life of a nation. The only cure for national ills is a return to God and obedience to His Word.

I. The Teacher's Spiritual Condition (Ezra 7:10).

He prepared his heart to seek the law of the Lord and to do it, and to teach Israel the statutes and judgments. Heart experience is the essential condition of the teacher of God's Word.

II. The Word of God Read (Neh. 8:1-3).

1. The Eager Assembly (v. 1).

The people gathered themselves together and requested Ezra to bring the book of the law. God had touched their hearts, creating within them a yearning for His Word.

2. A Representative Assembly (v. 2).

It was made up of men, women and children. God's Word should be taught to all classes. The Spirit of God can speak through His Word to the whole family. Failure to recognize this is apparent on the part of the leaders of Christian education.

3. An Appreciative Assembly (v. 3).

So eager were they to know God's Word that they did not get tired, although the lesson lasted for five or six hours. When people realize that God is speaking through His Word, they will listen with attention.

III. The People's Attitude toward God's Word (vv. 4, 6).

1. Due Reverence Shown (vv. 4, 5).

When Ezra opened the law all the people stood up out of respect for God's Word. The reason there is so little reverence for the Bible is that people are not taught to believe it as God's Word.

2. They Joined Heartily in Prayer (v. 6).

As Ezra led them in prayer they united in saying, "Amen, Amen," bowing their faces to the ground.

IV. God's Word Being Interpreted (vv. 7, 8).

The attitude of the people toward God's Word largely depends upon the minister. Proper dignity and solemnity should be manifested by the minister when reading the Holy Scriptures.

1. He Stood Up Where the People Could See Him (v. 5).

2. He Read Distinctly (v. 8).

The manner in which many read the Scriptures is greatly to their discredit, as well as that of the reader.

3. He Caused the People to Understand (v. 8).

The supreme business of the minister and teacher is to make the Word of God

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so plain that all, old and young, can understand. The explanation should be clear, simple and definite. Failure in this is inexcusable.

V. The Effect of Applying God's Word to the Life of the People (vv. 9-18).

1. Conviction of Sin (v. 9).
The divine method of convicting men of their sin is to have God's Word applied by the Holy Spirit. The Word of God is quick and powerful (Heb. 4:12).

2. Weeping Turned into Joy (vv. 10-12).
When sins have been perceived and confessed there is forgiveness. God would have repentant sinners enter into the joy of forgiveness. Continued mourning will not atone for past sins. Furthermore, it dishonors a pardoning God and even unfits the one for present tasks. Joy has a salutary effect upon one's entire being. It gives buoyancy to the life. "The joy of the Lord is your strength."

3. Blessings Were Shared with Others (vv. 10-12).
True joy manifests itself in giving to others. Pure religion goes out to minister to the poor (James 1:27). Godliness is not content with having a good time alone. It shares with those in need.

4. The People Obeyed.
From the reading of the Scriptures they found that the Feast of the Tabernacles had long been neglected. They kept this sacred feast in a way that had not been since the days of Joshua.

5. They Separated Themselves from the Ungodly (13:1-3).
As soon as they had heard the Word of God they separated themselves from the mixed multitude.

6. The House of Worship Was Cleared and Order Restored (13:4-14).
No nation nor people can be strong which neglects the worship of the true God.

7. The Sabbath Was Restored (13:15-22).
Israel had long violated the Sabbath. To ignore the essential law of the Sabbath is national suicide. Unnumbered evils followed in the wake of the desecration of God's holy day.

8. God's Law of Marriage Restored (13:23-31).
Some of those who had intermarried with the heathen were brought face to face with their sin. They separated themselves from their ungodly companions. God's favor cannot be enjoyed by those who live in disobedience to His Word.

December 22

Malachi Foretells a New Day Malachi 3:1-12

Golden Text: Behold, I will send my messenger, and he shall prepare the way before me.—Malachi 3:1.

(The Lesson Committee has provided as an alternative a Christmas lesson, using the text Matthew 2:1-12).

The subject of today's lesson is broader than the printed text. In order to teach this lesson effectively, the entire book of Malachi should be surveyed. Malachi seems to have been contemporary with Nehemiah and sustained the same relation to Nehemiah that Haggai and Zechariah did to

Zerubbabel. After the completion of the walls of Jerusalem, Nehemiah was called back to the Persian court, but returned to Jerusalem after a few years. The reformation instituted by Ezra apparently brought a change in the outward manifestation of the life of the people, but their state was still unsatisfactory. The prophet pointed out the sins of the corrupt priesthood, mixed marriages, and failure to pay tithes, with the portrayal of the coming judgment and glorious new day with Christ reigning in His glorious kingdom.

I. The Base Ingratitude of Israel (1:1-5).

God approached them with the tender affirmation, "I have loved thee." It was the burden of the prophet to declare this fact unto them (v. 1). So worldly were the people that they failed to discern God's good hand upon them. Israel's attitude toward God is shown in the skeptical question, "Wherein hast thou loved us?" (v. 2). Malachi answers this question by showing God's choice of Jacob and His passing by of Esau; His destruction of Edom and His saving of Israel.

II. God's Severe Indictment (1:6-2:17; 3:7-15).

1. Against the Priests (1:6-2:9).
They were guilty of
a. Profanity (1:6).

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Their profanity consisted in despising the name of God. To fail to honor God is to be profane. To use His name in any un-
real way is to be thus guilty.

b. Sacrilege (1:7, 8).

Their sacrilegious act was in offering polluted bread and blemished sacrifices. To bring such offerings to an earthly ruler would be a gross insult. Gifts to be acceptable with God must be genuine. They must cost something. There is no intellect too brilliant to offer in the Lord's service. The young life should not be esteemed as wasted which has been offered on the altar of missionary service. Merely to give that which is not needed is of little value.

c. Greed (1:10).

They were not willing even to open the doors of God's house without pay. Service to God should be out of a heart of love for Him and not for the purpose of gain. This has a vital application to ministers, evangelists and missionaries.

d. Weariness (1:12, 13).

Because of the absence of love, the routine of priestly duties became irksome. God threatened them with severe punishment unless they would take to heart His rebukes.

e. Not teaching the law to the people (2:1-9).

Those set apart to teach God's law to the people have a great responsibility, and God will most assuredly demand an accounting.

2. Against the People (2:10-17; 3:7-15).

a. For ungodly marriages (2:11, 12).

God's purpose in the prohibition of mixed marriages was that He might raise up a holy seed (v. 15). Marriage with the heathen would frustrate this purpose. Marriage of the believer with the unbeliever today brings confusion into the fold of God and turns aside His purpose.

b. Divorce (2:13-16).

Divorce in Israel was the source of great sorrow. Even the tears of the wronged women covered the altar (v. 13). The offerings of the man who had thus treated his wife would be an abomination to God. It seems that the priests had set the wicked example in this. All about us today the tears of wronged women are going up to God, making the prayers of such sinning men an abomination.

c. Public wrongs (3:5, 6).

(1) Sorcery or magical arts.

This includes the practice of occult sciences, such as spiritism, necromancy, fortune telling, etc. Those who practice such things should be regarded as public offenders.

(2) Adultery.

This is a sin of wider extent than the direct parties concerned. It is a canker which gnaws in the very heart of society. Unfaithfulness to the marriage relation should be regarded as a public sin. Such sinners should be ostracized from society.

(3) False swearing.

(4) Oppression of the hireling, the widow and fatherless.

(5) Turning aside the stranger from his rights.

d. Withholding from God tithes (3:7-12).

Failure to pay tithes is robbery of God. His claim upon Israel was a tenth, plus free will offerings. Our responsibility is to give as God prospers us (1 Cor. 16:1).

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e. Blasphemy (3:13-15).

They spoke openly against God, saying that it was profitless and vain to serve Him.

III. The Awful Judgment Which Shall Befall the Nation (3:1-5; 4:1-6).

1. By Whom Executed (v. 1).

It is to be done by the Lord. All judgment hath been committed unto the Son of God (John 5:22, 30; cf. Acts 17:30, 31). When Christ comes in power and glory to render judgment, He will distinguish between the righteous and the wicked, rewarding them according to their deeds.

2. The Time (3:2-4:1).

It will be at the second coming of Christ. John the Baptist was the forerunner of His first coming. Elijah will be the forerunner of His second coming.

3. The Result (3:3, 4, 16-18; 4:1, 2).

For the righteous, it will be a day of healing and salvation; for the wicked, it will be a day of burning and destruction. A book of remembrance is now being kept. We can be sure that God's books are being faithfully kept. A day of reward is coming to the faithful, but a day of awful retribution to the wicked.

December 29

Significance of the Exile and the Restoration Review

Golden Text: The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.—Psalm 103:17.

The method of review must be determined by the teacher. The grade of the class, the aptitude of the scholars, and the genius of the teacher are features to be considered. For Senior and Adult classes, the following suggestions are made:

I. Study the lessons of the quarter as illustrating the philosophy of history in God's dealings with His people in their captivity and restoration.

Assignment of topics should be made at least one week in advance. Only adult scholars could be expected to use this method. The following subjects might be assigned:

Why God Permitted Israel to Go into Exile.

What Cure the Exile Effected for Israel. What Changed Views of Life Resulted from the Exile.

The Bearing of the Exile upon Prophecy. The Relationship of Divine Chastening to Divine Love.

II. Make a biographical study of the lessons.

Assign the outstanding heroes of the quarter's lessons to members of the class to have them report. This assignment should be made at least a week in advance. Some of the outstanding characters for consideration are Isaiah, Jeremiah, Ezekiel, Daniel, Nehemiah, Ezra, Zerubbabel, and Malachi.

III. Make a summary of the content of the lessons.

This is a method readily usable at all times and can be adapted to most of the grades. The following suggestions are made for the carrying out of this method:

Lesson 1. The prophecy of Isaiah is the

grand center of the Old Testament. It pictures the Servant of Jehovah, with great wisdom, gloriously executing the divine purpose of redemption, at the cost of great suffering.

Lesson 2. Before he was born Jeremiah was ordained by God as a prophet to the nations. He so really took to heart the doom which awaited his people that he wept sorely.

Lesson 3. Jeremiah stood in the gate of the temple in order that the multitudes might hear him. He told the people that God required them to amend their ways, solemnly warning them of the impending judgments.

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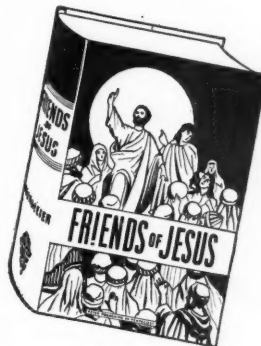
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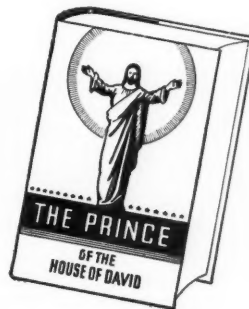


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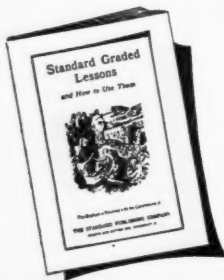
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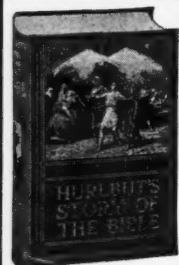
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Lesson 5. Because of Judah's apostasy, God permitted the Babylonians to destroy Jerusalem and take the Jews into captivity.

Lesson 6. Ezekiel sets forth personal responsibility. On his part, it was to hear God's Word and to sound forth the warning. The people's responsibility was to hear and obey.

Lesson 7. Though Israel went into captivity as a chastisement, in due time the Lord recovered them. In due time God will make good His covenant agreement.

Lesson 8. God used these prophets to stir up the people to build God's house.

Lesson 9. Ezra was commissioned to lead the people to forsake their sins and return to God.

Lesson 10. On hearing of the distress of his brethren in Jerusalem, Nehemiah took the matter to the Lord in prayer. The Lord gave him favor with the king, permitting him to go back to build the walls of Jerusalem, even clothed with credentials of authority from the king.

Lesson 11. The method used in bringing the people back to God was the reading of the Word of God to them. Because the Word was made plain to the people, they repented of their sins.

Lesson 12. Malachi, as an aid to Nehemiah in effecting reforms, pointed out the sins of the people. He set forth a day of judgment when righteous retribution would be meted out to the wicked and rewards given to the faithful.

January 5

Mary's Song of Praise Luke 1:46-58

Golden Text: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.—Luke 1:46, 47.

Mary was a Jewish maid of the town of Nazareth. The first information we have of her is that she was engaged to be married to Joseph, a carpenter of the same village. It seems that the custom among the Jews was for betrothal to take place a year before marriage. During this interval the woman remained with her parents.

I. The Occasion (Luke 1:26-45).

1. Gabriel's Announcement (vv. 26-37). During this interval of betrothal before Joseph and Mary were married, God sent the angel Gabriel to announce unto Mary that she was to be the mother of Jesus. Isaiah, more than seven hundred years before, prophesied that a virgin would give birth to a son, whose name should be called Immanuel, "God with us" (Isa. 7:14).

2. Mary's Response (v. 38).

Her faith was such that she responded with remarkable courage. She said, "Behold the handmaid of the Lord; be it unto me according to thy word." She accepted motherhood under these circumstances as God's command. It was made clear to her that the begetting was by the Holy Ghost and that the Most High would embody Himself with humanity divinely begotten, and that the resultant thing born would be holy and called the Son of God. She knew that to become a mother under such

circumstances would expose her to unutterable suspicion and shame. This was the view that certain Jews took of the matter, for they cast this insinuation into the face of Jesus, that He was born of fornication (John 8:41).

3. She Visits Elisabeth (vv. 39-45).

In her embarrassment she set out on a visit to an elderly kinswoman called Elisabeth. Having sought the sympathy and encouragement of her friend, her triumphant faith carried her beyond the misunderstanding, the scorn and shame which awaited her and caused her soul to burst out in the most wonderful song of praise. This is called the "Magnificat" because of the first word in the Latin version, "My soul doth magnify the Lord." As pointed out by another, three features of her character stand out in this song.

a. Her purity of heart.

Only a pure heart rejoices when God has come near.

b. Her humility.

She forgot herself and gave her heart to God's praises.

c. Her unselfishness.

She did not primarily think of the undying honor which through the ages should be attached to her, but the blessedness which would come on future generations through her.

II. The Content of Her Song (vv. 46-58).

1. For Salvation (vv. 46-49).

It was salvation for herself and others. There is no suggestion whatever in this song that she thought of herself as the mother of God. She praised God for the high distinction of being the channel through which the eternal Son of God was to make contact with the race and save it. This high distinction wrought humility in her soul. She knew that God was consummating His redemptive purpose through her.

2. For the Divine Character (vv. 49, 50).

She praised God that He had almighty power, that He was absolutely holy and abundant in mercy.

3. For What the Saviour Shall Accomplish (vv. 51, 52).

a. He was to scatter the rebellious, the unbelieving and the proud. Though He is exceedingly merciful and wonderfully patient, the time is coming when all who reject Him shall be scattered.

b. He was to exalt the lowly.

How wonderfully this has been accomplished through the centuries. Those who turn from their sin and exercise faith in Jesus Christ are lifted up to places of honorable recognition.

c. He filled the hungry.

It is through Jesus Christ that food is gained for the hungry. Indeed, all blessings come through Him.

d. He sent the rich away empty.

By the rich no doubt is meant those who have arrogated importance to themselves because of the possessions which He gave them.

4. For God's Faithfulness (vv. 53-55).

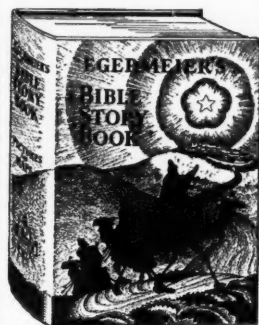
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LIFE MORE THAN MEAT

Matthew 6:25b

Introduction: Jesus often uses the rhetorical question.

1. True Today in the Life of a Nation.
2. True Today in the Life of an Individual.
3. True Today in the Life of the Home.
4. True Today in the Life of the Church.
5. True Today in the Life of the Community.
6. True Today in the Life of the World.

Conclusion: It is chiefly an individual question (John 3:3; Matt. 6:33).—George W. Hutton.

"GOD WITH US"

Matthew 1:23

I. In a Biological Miracle.

1. The virgin birth.
2. A real incarnation—God manifested in flesh.

II. In a Historical Development.

- The Church {
1. Its commencement.
 2. Its course.
 3. Its consummation.

III. In a Psychological Experience.

1. Christ in us—hope of glory."
2. "Christ liveth in me."

IV. In the Social Struggle.

1. For justice.
2. For liberty.
3. For peace.

V. In a Prophetic Hope.

1. The return of the Lord for the Church.
2. The coming of Christ to judge and rule.—James Cameron Murdoch.

THE FAITH OF MOSES

Hebrews 11:24-28

1. The Refusal of Faith.
"Refused to be called the son of Pharaoh's daughter."
2. The Choice of Faith.
"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."
3. The Appreciation of Faith.
"Esteeming the reproach of Christ greater riches than the treasures in Egypt."
4. The Foresight of Faith.
"He had respect unto the recompense of reward."
5. The Fearlessness of Faith.
"By faith he forsook Egypt, not fearing the wrath of the king."
6. The Patience of Faith.
"He endured, as seeing him who is invisible."
7. The Dependence of Faith.
"Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."—James Ostema.

THE MIRACLE CHILD

Matthew 1:21

1. The Child's Mother.
2. The Child's Name.
3. The Child's Birth.
4. The Child's Nature.
5. The Child's Mission.—R. W. Van Anda.

STEPS ALONG THE WAY

Psalms 37

1. "Trust in the Lord"—the beginning of it (v. 3).
2. "Delight thyself also in the Lord"—the glory of it (v. 4).
3. "Commit thy way unto the Lord"—the security of it (v. 5).
4. "Rest in the Lord"—the comfort of it (v. 7).
5. "Wait on the Lord"—the patience of it (v. 34).—Robert A. Cook.

THE FIRST CHRISTMAS SERMON

Luke 2:8-20

I. The Angelic Approach (v. 10).

1. A mission of mercy.
2. A mission of glad tidings.
3. A mission of great joy.
4. A mission universal.

II. The Angelic Announcement (v. 12).

1. Personal.
2. Period.
3. Time.
4. Subject.

III. The Angelic Assurance (v. 12).

- Triple evidence:
1. A babe.
 2. Wrapped in swaddling clothes.
 3. Lying in a manger.—R. W. Van Anda.

GOD'S CHRISTMAS GIFT

Unto us a son is given.—Isaiah 9:6.
God so loved . . . that he gave.—John 3:16.

Thanks be unto God for his unspeakable gift.—II Corinthians 9:15.

1. *It was a Great Love which Planned the Gift* (John 3:16). We have never known the height, depth, breadth, or length of it.

2. *It was a Great Sacrifice which Provided It*—"a child is born" (Isa. 9:6); "a son is given" (Isa. 9:6); "the Son of the Highest" (Luke 1:32); "that holy thing" (Luke 1:35).

3. *It was a Great Price which Purchased It*—"God so loved the world, that he gave his only begotten Son" (John 3:16).

4. *There is Great Joy when God's Christmas Gift is Possessed.* This was the message of the angel—"I bring you good tidings of great joy" (Luke 2:10). It was the experience of Peter—"joy unspeakable and full of glory" (I Pet. 1:8). It is the experience of every true believer.—H. C. Fulton.

THE VOICE OF BLOOD

1. From the Ground—personal guilt (Gen. 4:10-12).
2. From the Altar—national guilt (Lev. 4:13-20).
3. From the Cross—universal guilt (Isa. 53:6; I Pet. 2:24).—Herschel Fravel.

ABOUT PEACE

1. Peace Procured by the Cross (Col. 1:20).
2. Peace Proclaimed in Resurrection (John 20:21, 26).
3. Peace Preached through Jesus Christ (Acts 10:36).
4. Peace Possessed by the Believer—positionally (Rom. 5:1).
5. Peace Enjoyed in Circumstances—practically (Phil. 4:6, 7).—S. Turner, in *The Witness*.

A NEW YEAR'S PRAYER

Psalms 86:11

Introduction: Prayer is the greatest and most constant need of our daily life. We are utterly dependent upon God as the fountain of all blessings, both physical and spiritual. But in this we need to follow the instructions of our Lord (Matt. 6:33).

All prayer is not answered in the affirmative. But if we pray according to God's will (I John 5:14, 15), we know that He will hear us. Our text contains such a prayer, and is therefore suitable for the beginning of a new year. This prayer expresses:

I. A Twofold Petition: "Teach me thy way, O Lord," and "unite my heart to fear thy name."

1. The first request is in fullest harmony with God's promise (Ps. 32:8).
2. The personal need is realized—"Teach me."
3. The preference expressed—"thy way, O Lord." Choosing the Lord's way first and always.
4. The great basic need in addition—"unite my heart."
5. The result of this teaching and uniting manifested—"to fear thy name."

II. A Most Solemn Decision: "I will walk in thy truth."

1. This is a natural result of God's twofold work.
2. Such divine teaching and uniting leads to spiritual activity, expressed in daily life.
3. Such instruction and uniting will also deliver from ignorance, falsehood and deception.

Application:

1. What better prayer can be offered at the beginning of a new year?
2. What better way can be chosen to real success?
3. What better resolution can be made than to walk in the Lord's way, with Him as our teacher and trainer?—J. DeHaan.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

THE GREATEST QUESTION EVER ASKED

What think ye of Christ? whose son is he?—Matthew 22:42

I. The question must be a reasonable basis for our faith in Christ.

1. By what He said.
2. By what He did.
3. By those who are against Him.

II. This is the greatest question because:

1. It concerns the greatest Person.
2. It concerns the greatest problem.
3. It produces the greatest results.
4. It makes the greatest division among men.
5. It demands the greatest decision.
6. It involves the greatest future.—Roy L. Laurin.

THE FOOL'S CHARACTERISTICS

1. He is soon angry (Prov. 14:16, 17).
2. He answers without thinking (Prov. 18:13).
3. He slanders (Prov. 10:18).
4. He lays up treasure—leaving God out of his life (Luke 12:20, 21).
5. He builds his house on sand—false doctrine (Matt. 7:26, 27).
6. His lamp has no oil in it—form without life (Matt. 25:3).
7. He scoffs at the resurrection of the body (I Cor. 15:35, 37).
8. He tries to be justified by his own efforts (Gal. 3:1-3).
9. He despises his parents (Prov. 15:5, 20).
10. He mocks at sin (Prov. 14:9).
11. He hates righteousness (Prov. 13:19).
12. Mischief is sport to him (Prov. 10:23).—Ed. F. Rice.

THE SINLESS SAVIOUR

Sinlessness has to do with both the nature and the conduct of Christ. That He affirmed His own sinlessness we are assured by many infallible proofs. The verdict of the many witnesses of His own day, whom we may call His contemporaries, join as a man in the declaration. "I find no fault in him," said Pilate after the trials. Jesus said, "The prince of this world cometh, and hath nothing in me." This He said of Satan. Such a claim is not compatible with the consciousness of actual sin. The law demanded that the priest be sinless and Jesus was appointed a priest of the order of Melchisedec.

He was more than the priest, He was the offering too. The offering must be without spot or blemish. Had He been in the entanglement with sin for a season, He could not have been the holy offering. He never offered a sacrifice for sin or prayed for the forgiveness of sin. He was after His incarnation as He was before, sinless, righteous and eternal. He thus becomes the divine Man, the human Saviour. His record was sinless. He challenged His enemies with the words, "Which of you convinceth me of sin?" (John 8:46).

We have the affirmations of the Scriptures in the following verses: II Corinthians 5:21; I Peter 1:19; 2:22; I John 3:5; Hebrews 4:15. He is our sinless Saviour, Mediator and King.—H. Ellis Lininger.

December, 1935

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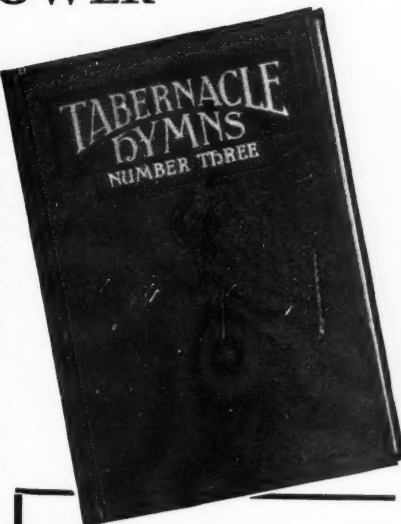
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2. Don't torture the subject by saying all that *can* be said.

3. Don't crowd your thoughts too thick. If you pour water too fast into a funnel, it will run over.

4. Don't make your sermon too long.

—*Watchman-Examiner*.

SOUL WINNERS

Mark 2:1-12

Introduction: The importance of this story is seen in the fact that it is recorded in three Gospels.

1. *The Advertising*—"it was noised" (v. 1). It was a testimony from mouth to mouth.

2. *The Audience*—"straightway many were gathered together" (v. 2).

3. *The Attendance*—"bringing one sick of the palsy, which was borne of four . . . they could not come nigh unto him for the press" (vv. 3, 4). The names of the earnest soul winners were not given; they are recorded in heaven.

4. *The Affection* (v. 5). He saw their faith by their works (James 2:18). Jesus loves such workers with a special degree.

5. *The Aftermath* (vv. 6-12). His sins were cancelled. He arose with joy. The men who brought him were happy. "They were all amazed and glorified God."—M. E. Hawkins.

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3. Music of His Life (Acts 10:38; John 20:30, 31; Acts 2:22).
4. Manifoldness of His Atonement (Matt. 20:28; 26:28; Rom. 3:24, 25).
5. Meekness of His Priesthood (Heb. 7:8-15; Rom. 8:27, 34).
6. Manifestation of His Glory (Col. 3:4; Phil. 3:20, 21; I John 3:2).

"The faith" is the truth of the gospel. It is important to distinguish between "the faith" and faith. Faith is the act of believing. "The faith" is what we believe.—*Philippine Evangelist*.

PRACTICAL RIGHTEOUSNESS

It shall be righteousness unto thee before the Lord thy God.—Deuteronomy 23:13

Righteousness has two aspects. It is Godward and manward. Righteousness toward God is what we are through the vicarious offering of Christ for us. Righteousness toward man is what we are through the operation of the Holy Spirit in us. Righteousness toward God, therefore, is apart from our works. But righteousness toward man is identified with and dependent upon our works. In short, righteousness Godward is judicial, and righteousness manward is experimental.

In our text, what is in view is experimental righteousness, that which a Hebrew might derive from obeying the command of God not to keep an Israelite's garment beyond the going down of the sun. Thus the suggestion is made that righteousness, experimentally speaking, has many aspects, some major and some minor, some as touching large things and some as touching small ones. And this is as true of New Testament experiences as of Old. Righteousness, always, has to do with the whole of life, and, therefore, it takes in all of the details of life.

Leaving now our text, and thinking of righteousness as related to present-day experiences, let me venture to speak of some of life's virtues which make for personal righteousness. And let me put the same, as reflecting New Testament teaching, in short sentences which may be regarded as so many scriptural commandments:

1. Study the Word, and pray.
2. Hold the truth, and let the truth hold you.
3. Serve Christ, and speak for Him.
4. Be gentle, and do not strive.
5. Be a bondservant to everyone.
6. Be faithful in all things, big and little.
7. Love everybody, and particularly Christians.
8. Be patient; and then, be patient.
9. Be humble; be more humble; and be still more humble.
10. Do not be national or international; be supernatural.

I said above that these were virtues which will make for personal righteousness. They are also virtues which will bring comfort and peace to those about us. So experimental righteousness is a very practical thing, both for ourselves and others. The world, the Church, our neighbors, our friends, our relatives, the members of our family will all deeply appreciate it if we let the Holy Spirit make us righteous in the sense of making us truly and lastingly good.—Henry W. Frost, in *China's Millions*.

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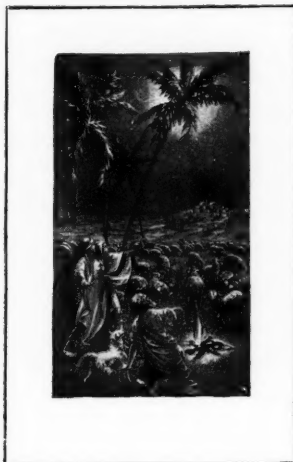
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HOW WE CONDUCT OUR WATCH NIGHT SERVICE

A Symposium

I have usually given over this night to the young people of the church. As a general thing they are the most interested in this sort of service. They will plan the evening from 9 to 12 about as follows: Meet at the church at 9 o'clock. All ages invited, and there will usually be quite a representative group. After a good social hour, refreshments are served. Then follows a lively program of gospel songs and choruses, conducted by one of the young men or women. In a very natural way this leads to a testimony meeting, and at the proper time the pastor slips in with a message appropriate for the hour. At 11:45 all fall to their knees and many pour out their hearts to God in prayer. We urge all to participate briefly, so that many may have a part. The meeting closes with the usual New Year's greeting.—A. G. Annette, pastor First Baptist Church, Grundy Center, Iowa.

Our Watch Night service generally begins with what might be called a regular church service at 8 p.m., which lasts from an hour and a quarter to an hour and a half. This year it will be our regular prayer meeting or mid-week service, which is largely attended. After this there is recess to the church parlors, where a social hour is conducted. There may be some "community" singing, and always there are very light refreshments. It is a happy hour of visiting and getting acquainted. We then return to the church auditorium a little before eleven o'clock for a soul-searching service. This will include a message, specially chosen ones to give testimony, or volunteer testimonies; closing with a gospel invitation. Two or three minutes before midnight everyone kneels. Here we remain in silent prayer, through the blowing of the city's whistles which welcome the New Year, until the pastor gives the word. Then the congregation stands and sings the Doxology, the first words of heart and mouth in the New Year.—George Wells Arms, pastor Bedford Presbyterian Church, Brooklyn, N.Y.

At 11 o'clock the congregation rises and sings, "O God of Bethel, by whose hand, Thy people still are fed." Prayer is offered for past mercies, temporal and spiritual. Another hymn is exultingly sung, "O God, our help in ages past." Then the following scriptures are read:

"How swift are the days" (Ps. 39).
"Confidence for the coming year" (Ps. 42).
"A renewed spirit" (Ps. 51:1-10).
"An enlarged faith" (Luke 17:1-16).
"A forward look" (Phil. 3:8-14).
"The New Year" (Tit. 2:11-14).

Yet again the people sing, "All the way my Saviour leads me, What have I to ask beside." Then follows a season of personal testimony, at which more than a score usually take part.

At 11:50 a brief, appropriate message is spoken from the pulpit. At 11:55 the congregation bows in silent prayer until the peal of distant bells announce the midnight hour, the passing of the old and the ushering in of a new year. A prayer for re-dedication, and the service closes with the singing of "Forward" be our watchword.—John Bellingham, pastor of Elim Chapel, Winnipeg, Canada.

A symposium on "The Children's Church" next month in this department.

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*Shall such bright children as these be guided Godward now,
or left to drift with the sinful currents of the times?*



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Mt. Olivet, Ky.

I received the selection of books and pamphlets. The children were very enthusiastic over the Gospels of John. So many of them have read the books and have taken them home for their parents to read. The results of this endeavor have been many. I, the teacher, was awakened to the realization of my spiritual condition. I accepted Christ as my Saviour on October 12, and was baptized the following Saturday. I am twenty-one years of age and had never before realized my need of Jesus. I am teaching in a one-room rural school and I found to my amazement that only one of my twenty-three pupils attended Sunday school. I organized in my district a Sunday-school which now meets every Lord's day at my schoolhouse. Nearly all of the children in the school attend regularly, and many of their parents. We really have a wonderful Bible school and it all started from our reading your literature.—E.C.

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If you could have seen the eager faces as they read and re-read the books, surely you would have been filled with joy. The parents have a hard time keeping clothing and school books sufficient to enable the children to go to school. Therefore they starve for something to read. It is my greatest desire to bring my boys and girls up to be Christian men and women and I cannot thank you enough for your literature.—M.P.

TEACHER AND HALF OF SCHOOL ACCEPTS CHRIST

Alarka, N. C.

The books have been used frequently in chapel exercises, club meetings and Sunday-school, and more than half of them have accepted Christ. Their ages range from twelve to nineteen years. One boy of fifteen leads public prayer. They are wonderful singers, too. Your literature is helping us wonderfully. We thank you and appreciate the Gospel of John very much. I have also lined up with my pupils for Christ.—L.L.C.

NINE CHILDREN JOIN THE CHURCH

Elkton, Ky.

Last week we had a revival in our community and nine of my twenty school children accepted Jesus as their guide and joined the church. I feel that your books and Gospels of John have had great influence for I have stressed them very much.—B.A.

Teachers are also eager to receive Moody Colportage books to use as supplemental readers and for English lessons. This is surely a wonderful soul-winning opportunity. We have lists of schools in twenty-three counties wanting the Bible memory work and Moody books, but we are without funds with which to grasp this marvelous opening for the Gospel.

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The workers whose reports appear in this department request the prayers of the MOODY MONTHLY family for the Lord's blessing and guidance in their evangelistic efforts. Will you join us in prayer for them?—Editors.

John Imrie, gospel singer, assisted T. R. Stroup during October, in meetings with the Glen Echo Baptist Church, St. Louis, Mo.

Roy W. Harrington reports two weeks' revival in October in the Highland Parkside Mission Church, Joliet, Ill. There were 17 definite consecrations, most of them young people, who have also dedicated themselves to Christian service.

Jose M. Castillo, pastor of the Filipino Evangelical Church of Charlestown, Mass., conducted tent meetings for two weeks at the N. Toronto, Canada, Evangelical Church, and spent the month of September at the Bethany Tabernacle of that city. He also addressed young people's groups at St. John's Evangelical Church and Bethany Mission. He illustrated many of his messages with crayon pictures.

The Vom Bruch Evangelistic Trio were engaged in October in a union meeting at Wasco, Calif. They were assisted by the Gates duo, marimba artists. The school auditorium was used for the meetings. Jimmie Davis began his twelfth year as tenor soloist, trumpeter and pianist of the party. The party trio singing has proved one of the nightly attractions to the meetings.

John Carrara, "Metropolitan Area's youngest ordained gospel preacher," held a three weeks' campaign during October in the City Mission, Scranton, Pa., where the auditorium was crowded to its capacity on many nights. Souls were saved, backsliders reclaimed and saints reconsecrated.

Guy Green writes that the Baptist, Methodist and Presbyterian churches of Alice, Tex., held union services Sept. 25 to Oct. 13 under his leadership. The music was under the direction of R. G. and Mrs. Fraser, of Greenville, Tex. Mr. Green's morning memory Bible recitals were given in the Methodist and Presbyterian churches. All-night services were held in the Baptist church. Mr. Green reports 25 conversions during a meeting Oct. 16-27, in the Southampton Presbyterian Church, St. Louis, Mo.

Edward VanderJagt writes, "We have conducted in the past four months, meetings in the Baptist Church, Onaway, the Swedish Baptist Church, Negaunee, in the Methodist Church, McMillan, Mich., also the Dentin Union Campaign, Alliance, Ohio, the Methodist Church, Bloomingdale, Mich., and the Baptist Church, Bunker Hill, Ill."

J. C. Sisemore, pastor of Tabernacle Baptist Church, Amarillo, Tex., closed a two weeks revival meeting with the Central Baptist Church, Pampa, Tex., where John O. Scott is pastor. There were 84 professions of faith, 92 additions to that one church. Some 15 young people dedicated their lives to God for special service.

C. W. and Mrs. Boman, "The Gospel Messengers," have been conducting successful meetings in the Chicago area. The stereopticon Bible lectures and the Jewish Passover services have attracted large audiences. Many souls have been saved and a goodly number of young people have consecrated their lives for full time service.

Paul and Frances White, "Musical Whites," have recently assisted in meetings in Central North Broad Street Presbyterian and Beacon Presbyterian Churches, Philadelphia. They conducted the music at the Chestnut Street Opera House services for three weeks. The speakers were Dr. Donald Barnhouse, Rev. Merrill MacPherson, Dr. John Linton, and Gipsy Smith, Sr. They also conducted one-night services in Bethlehem, Allentown, Middletown, Doylestown, Glenside, and Oxford, Pa.

Raymond O. and Mrs. Nelson had charge of the music Aug. 27-Sept. 2, for the Middle East Young People's Conference at Chautauqua Lake, N.Y. There was a record attendance and a time of great blessing. In September they assisted in a series of meetings at Rushford, N.Y., with two churches uniting. The Lord blessed with good attendance, the salvation of souls, and the strengthening of the saints.

The Tebo Gospel Trio held a two weeks series of meetings this fall in the tabernacle at Sylvan Beach, N.Y. The attendance was good and souls were saved. A campaign in the Methodist Episcopal Church, Westdale, N.Y., followed, where the church membership were greatly quickened in spiritual experience and souls were saved. From there the trio went to the Sanford Methodist Episcopal Church, where at the close of the two weeks campaign there was a marvelous manifestation of the power of the Holy Spirit and many of ripe years came to Christ.

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Ed Henry reports that five churches united at Nokomis, Ill., for union meetings under his direction. The meetings were held during October in a tent in the city park. Attendance was excellent, with overflow crowds on Sunday nights.

O. A. and Mrs. Graham closed a three weeks' campaign at Dillon, (Ill.) Community Church, C. C. Mammen, pastor. God gave a great blessing. Eight souls made a decision for Christ. Mrs. Graham's work among the children was also owned of God.

A. J. Fitt and G. A. De Flon write, "Just closed a fine meeting here at Fleming, Colo., where God blessed His Word. Souls were converted, backsliders reclaimed, church revived. Began at Guthrie, Iowa, November 10."

Neil McIntyre finished a five months' tour in Great Britain on Sept. 23. At Carlisle, Cumberland, England, over one hundred young people decided for Christ.

Stuart Elkins Reed, "Young People's Evangelist" of Indianapolis, reports special illustrated services held in Indianapolis in the Southeastern Gospel Tabernacle, and the Sunshine Gardens Community, where a new church is being organized.

Moody Bible Institute Monthly

Oscar Lowry, assisted by Raymond and Mrs. Nelson, reports a successful union meeting for three weeks with 12 churches at Superior, Wis., where 248 persons were reported to have accepted Christ as their Saviour. There were 10 young people who consecrated themselves for Christian service. One young woman, eighty miles away, was converted through reading the sermons which were published in the newspapers. One of the largest numbers of conversions was at the special meeting for men only, on the last Sunday afternoon, when 26 men came down the aisles to make public confession. In expressing appreciation for the services, the pastors and laymen gratefully acknowledged the courtesies extended by *The Evening Telegram* and editorial staff, and by the radio station WEBC, which carried the messages daily to thousands of people.

Peter H. McCarthy reports his twenty-sixth year of work with the Morning Star Mission, Joliet, Ill. Conversions 430, free meals, 13,383, free beds, 2,976, free clothing to 1,074 persons, free Gospels, 470, police court and jail visits, 311, relief to 163 families, paid railroad fares for 88 persons, mostly runaway boys and girls turned over to them by sheriff and police; also 640 gallons of milk to mothers and children in the mission.

L. C. Robie reports a gracious meeting in October in the Walnut Valley Methodist Church, N.J. From the first invitation, penitents knelt at the altar. From this church the revival spread to Blairstown, N.J., where the work of the Holy Spirit stirred the hearts of people with a conviction of sin. Many repented and accepted Christ.

Ray and Mrs. Osterhouse report two weeks of meetings Oct. 13-27, at the Baptist Temple Church, Boise, Idaho, Charles H. Blom, pastor. They broadcast daily from KIDO the first week of the campaign. The Lord blessed in the salvation of sinners and the quickening of the church. On Oct. 28, Mr. and Mrs. Osterhouse began a two-week engagement at the Bethel Baptist Church, Salt Lake City, Utah, H. Lyon Baynes, pastor.

T. C. Crume conducted a splendid campaign in October with the Tabernacle Baptist Church, Louisville, Ky., Dr. A. K. Wright, pastor. There were 114 conversions and additions by letter. Dr. Crume's next campaign was with W. G. Bolt, pastor at Harlan Baptist Church, Harlan, Ky., where a great outpouring of God's grace was experienced.

H. Evan McKinley, formerly evangelistic singer and musician, now pastor at Baptist Church, Shepherdsville, Ky., reports two revivals in his church which resulted in many outstanding conversions. Mr. McKinley was ably assisted by an orchestra which he has trained. Mr. McKinley conducted meetings in October with the Central Baptist Church, Waycross, Ga.

W. E. Pietsch closed a meeting Oct. 27 with the East White Oak Mennonite Church, Normal, Ill. Messages were broadcast over the Bloomington radio

station. The meeting was reported to be the best revival in five years. A large number of conversions were reported. Mr. Pietsch also conducted meetings in the Metropolitan Tabernacle, Vancouver, B.C., Dr. R. M. Robertson, pastor; also services for the Church of the Open Door, Los Angeles. Mr. Pietsch will deliver a unique two weeks' series of sermons over the radio in Salina, Kan., beginning in November. This "Air Revival," under the direction of M. J. Langmande of the City Bible Hall, has been in progress for more than 300 nights.

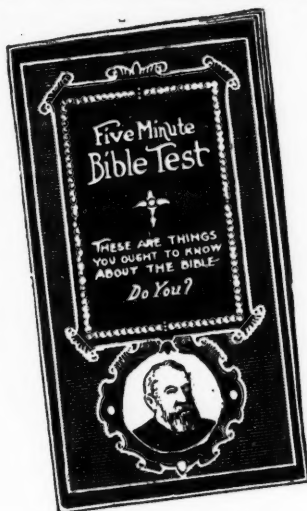
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J. W. Troy writes, "I had the joy of holding the first revival campaign in the great Osbury Methodist Church, Allentown, Pa., of which Leon T. Moore is pastor. Souls were saved, church members revived, and young people gave their lives as missionary volunteers. There were 80 in the chorus and orchestra. I

was next in a gracious campaign with the First Independent Church of Tacoma, Wash., of which Dr. Roy T. Brumbaugh is pastor. There were 100 in chorus and orchestra. Messages were broadcast over the Columbia station, KVI."

Hyman Appelmann reports 193 accepted Christ in a two weeks' revival in October, in the First Baptist Church, Denton, Tex. In a two weeks meeting in the Magnolia Park Baptist Church, Houston, Tex., 154 accepted Christ.

Sylvester Sanford reports a blessed experience during October in meetings with the United Brethren Church, New Albany, Ind. Fifty people bowed at the altar during the meetings. There were 17 young people from the Sunday School converted. Mr. Sanford also assisted W. B. Nelson in October in a two weeks' meeting in the United Brethren Church, Beach, N.D. There were 22 decisions for Christ. The evangelist gave a program of music in the local high school and held children's meetings each day.

O. W. Stucky writes of an engagement in October with the First Baptist Church, Wayne, Mich., R. M. Lewis, pastor. During this campaign the congregation read a total of 17,157 chapters in the Bible. Four people read the entire Bible through during the meetings and three others read the entire New Testament. They had the joy of seeing 50 take a definite stand for the Lord in salvation, and a group of about 40 young people consecrate themselves to the Lord for service. A young people's fellowship rally and supper preceding an evening service brought out many of the otherwise absent young folks.

Anthony Zeoli writes, "The Lord did great things for us while at Pitman Grove Camp Grounds, New Jersey. Many folk were saved and Christians helped, also \$5,000 was raised for missions. In September, we went to Toronto, Canada, to assist Oswald J. Smith for another two weeks' campaign. The Lord worked in a wonderful way. The first Sunday evening, the church was filled by 6:30 P.M. People were standing everywhere and many went away because they could not get in. About 30 souls received Christ the first night, and every night for two weeks souls were saved. Over one hundred people accepted Christ and many returned to the Lord who were out of fellowship. From Toronto, God's blessing followed us to Kitchener, Ont., where we held a four days' meeting for Alfred J. Lewis. The Lord again touched hearts and souls were saved. Next we joined Bob Ketcham at Gary, Ind. From the first night the church was packed and souls accepted Christ. The Lord used Mrs. Zeoli in a wonderful way in my last two campaigns with her praying, singing and personal work."

Arthur McKee reports a meeting in October in Fargo, N. Dak. Mr. McKee was with Vance Webster. The crowds were fine and several were converted. Peter MacFarlane, former superintendent of Union Missions in St. Paul, Minn., was the preacher. During November Mr. McKee gave 20 broadcasts of gospel hymns over WTCU radio in Minneapolis, Minn.

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Monday—Evangelism Day
Tuesday—Alumni Day
Wednesday—Bible Institute Day
Thursday—Christian Education Day
Friday—Missionary Day
Saturday—Laymen and Youth Day
Sunday—Closing Day

NOTABLE SPEAKERS

Among speakers already engaged are the following:

- Rev. Herbert Lockyer, Liverpool, England
Dr. Howard A. Kelly, Johns Hopkins Hospital, Baltimore
Dr. Robert C. McQuilkin, Columbia Bible College, Columbia, S. C.
Dr. Harold S. Laird, pastor, First and Central Presbyterian Church, Wilmington, Del.
Dr. Merrill T. MacPherson, pastor, Central North Broad Street Presbyterian Church, Philadelphia
Mrs. Ralph Norton, Belgian Gospel Mission, Brussels, Belgium
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Moody Bible Institute Monthly

The Gospel Duo, composed of L. Irene Entekin and Mamie I. Witmer, conducted a campaign in October at Dreherstown, Pa., where God made manifest His saving power.

E. J. and Mrs. Bott, Broadview, Mont., held a two weeks meeting in October in Rudyard, Mont. God blessed these meetings. There were 30 children at the altar. Many souls were saved.

Dr. John Wilmot Mahood who for many years has been prominent in evangelistic and Bible conference work, recently became the Director of The London Bible Institute, London, Can. We trust that the Lord will richly bless this new ministry as He did Dr. Mahood's years in the evangelistic field.

Violet Heefner and Anna Sudenga held a campaign, Oct. 6-13, at the First Presbyterian Church at St. Paul, Neb., William J. Primrose, pastor. Fifty-seven conversions were reported. On Monday night of the campaign, which was designated as high school night, nearly one hundred of the high school students were present in a body and sang their school songs. Delegations from near-by towns came to nearly every service. The church was filled the last night, and the pastor reported that it was the largest crowd that had ever been in that church for meetings. The next night the evangelists began a one week's campaign in the Emmanuel Evangelical Church at Milford, Neb., B. Hillier, pastor. God granted a real revival which resulted in 78 conversions. On the second night of the campaign, which was high school night, about seventy of the high school students were present in a body, and when the invitation was given, 26 of them came forward to accept the Saviour. Many of these young folks came night after night and gave testimony in the public services as to how wonderfully God had saved them. Twelve volunteered for Christian service in the missionary field.

The Interdenominational Evangelistic Association will hold their annual mid-winter National Convention of Evangelists and Christian Workers Dec. 29 to Jan. 5, in Dayton, Ohio. Last year the convention was held in the Moody Memorial Church, Chicago. These mid-winter meetings of evangelists and Christian workers have been a great inspirational feast, and in every case during the past few years the convention has been mightily used by the Lord in reviving many churches in or near the convention cities. E. C. Miller, secretary of the Interdenominational Evangelistic Association, will again direct the convention. John S. Hamilton of Winona Lake, Ind., is president of the Association of Evangelists.

Joseph T. Larson of Minneapolis whose efforts are primarily for the salvation of railroad men, reports meetings September 8-22 at Anoka, Minn., with Swedish Baptist and Swedish Mission Churches co-operating. A twelve-day series was also held October 6-17, in Bentley, Kans., Baptist Church where five new members were admitted into the church. Mr. Larson held meetings with Robert G. Chisholm October 20-November 10 at Grove City, Minn., with many coming to Christ for salvation or restoration, others were revived.

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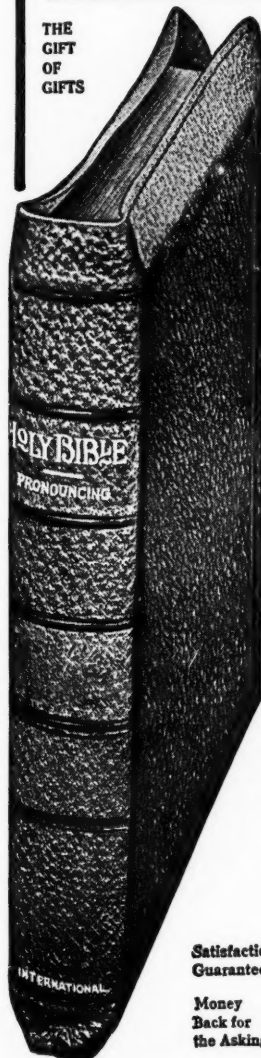
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Séph-ar-vá'im, Hé'ná, and I
have they delivered Sá-má'ri-a
mine hand?

35 Who are they among all the
of the countries, that have deli

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MR. LINTZ IN SCOTLAND

Harry McCormick Lintz did evangelistic work in Scotland during August and September. In Edinburgh he spoke under the auspices of Charlotte Baptist Chapel of which Dr. W. Graham Scroggie is pastor. The chairman of the evangelistic committee wrote: "Mr. Lintz took the service in the chapel on the two Sundays and preached in our gospel tent on the week evenings. His preaching drew large crowds to both tent and church." In Glasgow he also preached to crowds which gathered in Anniesland Hall, of which Mr. McNeil is pastor, followed by meetings at Tent Hall, the average attendance of which was 1,200, and which several times reached 2,000.

Jock Troup, superintendent of the Glasgow United Evangelistic Association, wrote: "I can only write in the highest possible terms of Mr. Lintz. He captivated the hearts of our Scottish people. His

straight gospel message without any of the modern stunts so common in evangelistic work proved to be sufficient to draw the crowd, and also to bring God-glorifying results in the conversion of sinners. He truly represented the great traditions of the founder of the Institute, D. L. Moody, whose name is still fragrant in this country and especially to our Glasgow United Evangelistic Association, since it is one of his children." Tent Hall was built following Mr. Moody's campaign in Glasgow and possibly more people have found Christ there than at any other similar center in the British Isles. Closing his letter, Mr. Troup said: "Mr. Lintz has a great and effectual door opened for him in the British Isles; invitations came pouring in for his services which I had to refuse owing to his time being so limited. I do trust you will be able to send him back to us soon."

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Henry Ostrom spent the first thirteen days of the month in Bible conference work in the Gospel Tabernacle, Racine, Wis., Morris C. Johnson pastor. The church treasurer wrote, "We thank the Lord and your institution for the privilege of having Dr. Ostrom with us." Oct. 14 and 15 he addressed the monthly Bible conference of Freeport, Ill., in Zion Reformed Church, Mr. Grahl, pastor. Our correspondent writes, "We were all edified and blessed by Dr Ostrom's messages. Comments from many sections encouraged us to feel that his ministry had been planned by the Lord." Oct. 20-30 he held a Bible conference in the Congregational Church of Hudsonville, Mich., C. M. Beerthuis, pastor.

Harry McCormick Lintz held meetings in Quincy, Mass., Oct. 6-27, sponsored by the Central Baptist and the First United Presbyterian Churches. The attendance was so great that it was necessary to move the meetings from the Baptist

Church to the United Presbyterian Church. Even this auditorium would not accommodate the crowds, although an amplifier had been installed. Both pastors testified that these were the largest crowds that were ever in their churches. One hundred and eleven professed faith in Jesus Christ, 202 rededicated their lives to the Lord, and 90 volunteered for full time service.

Max I. Reich was the speaker, Sept. 29-Oct. 4, at the monthly Bible conference of the Wyoming Valley Bible Study Association held in Kingston, Pa. For the following five days Mr. Reich addressed meetings held in the Presbyterian Church of Norton, Va., Dr. J. M. Rowe, pastor. Oct. 13-18 were the dates of the Bible conference held in the Baptist Church, Danbury, Conn., L. A. Clayton, pastor. On the opening day of the conference he addressed the Sunday morning congregation of the First Methodist Episcopal Church, J. M. Hancock, pastor. Under the auspices of the Shenandoah (Pa.) Ministerium, Mr. Reich made eight addresses, Oct. 22-25, in Calvary Baptist Church, A. R. Morgan, pastor.

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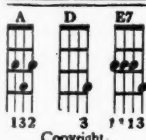
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The Sunshine Gospel Trio exercised their ministry of music and the spoken word in western New York and Canada. Following are the churches and pastors: Buffalo, N.Y., First United Presbyterian Church, R. L. Smith; First Baptist Church, H. G. Hamilton; Prospect Avenue Church, G. A. Coe; City Mission, and Bethlehem Presbyterian Church, M. E. Smead; Niagara Falls, N.Y., City Mission, J. A. Beveridge; Pierce Avenue Presbyterian Church, W. C. Crofts, and junior high school; Hamilton, Ont., Philpott Tabernacle, W. W. Ayer; St. Catharines, Ont., Queen Street Baptist Church, M. C. MacLean; Niagara Falls, Ont., Main Street Baptist Church, A. U. Russell; Wesleyville, Pa., Baptist Church; Erie, Pa., City Mission, C. A. Blackmore; East Springfield, Pa., Federated Church, P. H. Augustine; Springboro, Pa., United Church, John Dornhoefer; Conneaut, Ohio, United Presbyterian Church, F. W. Langwell.

A Bible Conference was conducted by the Institute in Rochester, N.Y., in cooperation with the Bible Union. The sessions were held in the First Reformed Church, of which Garrett Hondelink is the pastor. The speakers were Dr. Will H. Houghton and Max I. Reich. The Sunshine Gospel Trio assisted with the music.

Dr. Cassius E. Wakefield, who for a number of years was associated with the Extension Department of the Institute, died at the Pasadena (Calif.) Hospital, Sept. 18. His released spirit will be gloriously at home in the company of heaven, and in the presence of the Lord and Saviour whom he loved and served.

FUTURE ENGAGEMENTS

Harry Beckman—Nov. 18-Dec. 8, Howell, Mich.; Dec. 9-22, West Highland, Mich.

Leonard Eilers—Nov. 10-Dec. 1, Sweet Home, Ore.; Dec. 22, Hermosa Beach, Calif.

Kermit L. Finley—Nov. 19-Dec. 8, Racine, Wis.; Dec. 15-Jan. 5, Robinson, Ill.; Jan. 12-31, Hardinville, Ill.

Ed Henry—Nov. 17-Dec. 1, Macksville, Kan.; Dec. 1-22, Witt, Ill.

C. William Harris—Nov. 19-Dec. 8, Rockford, Ill.; Dec. 10-22, Greenville, Ill.; Dec. 29-Jan. 6, Dayton, O.

Oscar Lowry—Dec. 1-15, Brooklyn, N. Y.

Sara C. Palmer—Dec. 1-May 1, 1936, Ireland, Kan.; Jan. 1-May 1, 1936, Marion, Kan.; January, Blackwell, Okla.; February, Neodesha, Kan.

Stuart Elkins Reed—Dec. 29-Jan. 5, 1936, Dayton, O.

F. E. Rueckert—Jan. 6, 1936, Oglesby, Ill.; Feb. 2, Ottawa, Kan.; Mar. 1, Mt. Vernon, S. Dak.; Mar. 24, Parker, S. Dak.; Apr. 19, Plymouth, Mich.; June 9, Maxwell, Ia.; June 29, Lewistown, Ill.; July 19, Marengo, Ia.; Aug. 18, Lewistown, Ill.

L. C. Robie—Jan. 5, 1936, Wilkes Barre, Pa.

Sylvester Sanford—Nov. 18-Dec. 1, Harlem, Mont.; Dec. 2-15, Great Falls, Mont.; Jan. 5-19, Long Beach, Calif.; Jan. 20-Feb. 16, San Diego, Calif.; Feb. 17-Mar. 1, Riverside, Calif.; Mar. 2-29, Los Angeles, Calif.; Mar. 31-Apr. 12, Sylvia, Kan.; Apr. 14-26, Anderson, Ind.

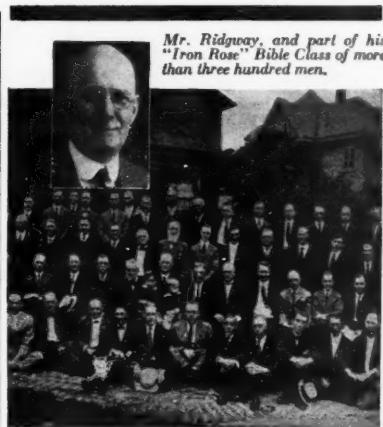
Guila Logue and Muriel Smith—Nov. 26-Dec. 8, Kinderhook, Pa.; Dec. 10-22, Halifax, Pa.; Jan. 14-26, Phoenixville, Pa.; Jan. 28-Feb. 9, Millersburg, Pa.; Feb. 11-23, Lancaster, Pa.

Gipsy Smith, Jr.—Nov. 27-Dec. 15, Monticello, Ga.; Jan. 5-19, Selma, Ala.; Jan. 26-Feb. 9, Monroe, La.; Feb. 16-Mar. 1, Columbus, Miss.; Mar. 8-22, Hendersonville, N. Car.; Mar. 29-Apr. 12, Savannah, Ga.; Apr. 19-May 3, Atlanta, Ga.

O. W. Stucky—Dec. 1-15, Wyandotte, Mich.; Jan. 5-19, Toledo, O.; Jan. 26-Feb. 9, Detroit, Mich.

J. W. Troy—Dec. 1-16, Bala Cynwyd, Pa.

Anthony Zeoli—Nov. 17-Dec. 1, Minneapolis, Minn.; Dec. 8-15, Marcus Hook, Pa.; Jan. 2, Coatesville, Pa.; Jan. 5-12, Philadelphia, Pa.; Jan. 19-Feb. 2, New York, N. Y.; Feb. 9-23, Philadelphia, Pa.; Mar. 1-15, Evansville, Ind.; Mar. 22-Apr. 5, Toronto, Ont.; Apr. 19-May 3, London, Ont.; May 10-24, Pontiac, Mich.; May 31-June 14, Huntington, W. Va.



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Christmas, by Ralph E. Haugen.

This is the fifth year of this "American annual of Christmas literature and art." No pains have been spared by the author and publisher to prepare a volume whose selections are reverent and appropriate to the Christmas season, and whose mechanical make-up is artistic and beautiful. Highly colored half tones and gravures illustrate each article. Following Bible selections and hymns appropriate to the day, there are special contributions from more than a dozen well known writers. This Christmas souvenir must be seen to be appreciated.

68 pages. 13¼x10¼ inches. Augsburg Publishing House, Minneapolis. \$1.00.

C.H.B.

Astronomy for Amateurs, by Editorial Staff of Popular Science Monthly.

This is not so much a text in astronomy as a tool for the application of its principles. Its diagrams, illustrations and instructions enable the amateur astronomer to learn by doing as well as to find wholesome entertainment in simple experiments and in the use of homemade instruments. It is an excellent book to put in the hands of an adolescent who finds a fascination in working out simple experiments.

191 pages. 8x5½ inches. Grosset and Dunlap, New York. \$1.00.

C. H. B.

The Modern Prodigal, by Abbath.

The central figure of this helpful contribution that the author has prepared for young people, is somewhat different from the prodigal of the Bible. He had been endowed with the rich heritage of a godly home to be sure, but when he went into the far country he did not waste his material substance in riotous living, but instead lost his Christian belief in the skeptical atmosphere of the great university. The chain of circumstances which prompted his return to share his father's faith and fortune, constitute the real value of this book to the lamentably large number of young people today who are passing through a similar experience. A timely contribution for modern problems.

256 pages. 8½x5½ inches. Warner Press, Anderson, Ind. \$1.50.

C. H. B.

The Prince of the House of David, by J. V. Ingraham.

This is a new edition of a standard classic read by hundreds of thousands, which is being reprinted with the hope of attracting and fascinating modern youth to the heroic life of our Lord. Through a series of letters written from Jerusalem, Adina, the daughter of an Alexandrian Jew, sets forth her impressions of the Messiah, in which much of the Gospel narrative is interwoven.

312 pages. 8½x5½ inches. Warner Press, Anderson, Ind. \$1.50.

C. H. B.

The Shepherd King, by John Clover Monsma.

This historical romance gathers about the life of Abraham, the great Old Testament patriarch. The author shows acquaintance with the lands on which the story is based, and skill in the use of local color. The novel is strong in depicting the mischief wrought by deception and the emotional strain and evil consequence of a polygamous alliance.

If beauty is largely a matter of right proportion, then incongruities destroy symmetry. Accustomed from childhood to the stately language of the King James version, we are not prepared for the casual twentieth century speech which too frequently is common coin between its characters, nor yet with the blank familiarity of such phrases as "Come," said God to His attendants, "we must arise and go." The reading of this book has sent us back to the simplicity and sublimity of the Genesis record.

268 pages. 7½x5 inches. Zondervan Publishing House, Grand Rapids, Mich.

J.R.R.

Standard Christmas Book, No. 3, by J. H. Shonkwiler and Louise Miller Navotny.

The first part of this book is comprised of the complete Christmas pageant, "The Promised One." In the second part are given recitations, playlets, tableaux, and songs with definite suggestions as to how to use these materials in planning a program suited to the needs of individual churches.

48 pages. 9x6 inches. Standard Publishing Company, Cincinnati. 25 cents.

J.E.C.

Bible Books for Small People, by Muriel Chalmers and Mary Entwistle.

This series of twelve small books is prepared to meet the needs and interests of little children: in their selection of Bible stories; in the size and attractiveness of their covers, pictures, and printing; and in the proportion of pictures to printed matter; in reading vocabulary and style; in their incorporation of right attitudes as well as events. The series includes Old Testament stories, stories of the childhood of Jesus, stories Jesus told, and stories about Jesus.

56 pages each. 5½x4 inches. Thomas Nelson and Sons, New York. 25 cents each.

J.E.C.

The Return of the Wise Man, by Winifred Kirkland.

In two previous sketches, *The Easter People* and *Where the Star Still Shines*, the writer gave us a glimpse of the historic Moravian Church and the large place that Easter and Christmas take in the religious customs and observances of its members. As might be expected from the theme of her latest book, the story centers around one of the Wise Men. The story of his visit to the Bethlehem home had so impressed his son in later years, that he himself set off in quest of the King. His failure to return led the aged father once more to take the long trip to Jerusalem—this time to hear there from the lips of his son the tragedy of Golgotha and to witness with him the triumph of the resurrection.

59 pages. 7¼x4¾ inches. Fleming H. Revell Company, New York.

C. H. B.

Beauty for Ashes, by Grace Livingston Hill.

The "ashes" that Gloria Sutherland gave up were a social set whose end was pleasure and the pride of personal praise. The "beauty" that she received in return was the seriousness and simplicity of a rural environment that brought the joy of Christian faith and fellowship into her starved spiritual life. It is a typical story, stressing the tragedy of young people not equally yoked together. There is the plot that appeals to the adolescent age, interspersed with sufficiently stirring events to sustain interest, and the whole is set in an atmosphere that is true to life and in full recognition of the moral and religious standards of the Bible.

317 pages. 7½x5 inches. J. B. Lippincott Company, Philadelphia. \$2.00.

C. H. B.

The Unified Gospels, by John W. Lea.

This complete life of Christ in the words of the evangelists is a book containing the incidents recorded by the Gospel writers arranged chronologically. Where any incident is recorded by more than one evangelist, the most extensive account is taken as the basis and printed in large type and the records of the other evangelists concerning the same events are given in smaller type printed near by. The book is of special value to anyone who does not possess a reference Bible, but pastors, Sunday School teachers and other Christian workers will find it a convenience for the study of parallel accounts of the Gospel writers.

239 pages, 8x5½ inches. National Publishing Company, Philadelphia. \$1.00.

K.S.W.

The Husband of Mary, by Elizabeth Hart.

This is a beautiful and moving romance, simply told of the Virgin Mary and Joseph, her husband. It is faithful throughout to the Bible story—a new approach, "convincing, sympathetic, and richly poetic." It begins in Nazareth with Joseph, the carpenter, in love with Mary, the daughter of Joachim, his cousin. Other girls in the village are interested in Joseph, who is attractive and industrious, but he has eyes for Mary alone. Joachim had intended that Mary should marry Saul, an eligible young man of the village, but when he learns that Mary has fallen in love with Joseph, he is pleased. He agrees to their marriage and they become engaged.

"After her father's death, Mary makes a long journey to visit a relative, and upon her return it is evident that she is going to have a child. Mary attempts to explain the miraculous occurrence to Joseph, but he is jealous and unbelieving. Tormented with fears and suspicions, Joseph plans to break the engagement. Tenderly, yet with fine restraint, the author tells Joseph's story, tells of his troubled misunderstanding, his anguish, then at last of his dream and realization—remorse that he should have doubted her, reverence and holy adoration, yet a deep, human sorrow, a great loneliness in his knowledge that the Mary he loves with such mortal simplicity is forever lost to him."

121 pages. 8¼x5¼ inches. J. B. Lippincott Company, Philadelphia. \$1.00.

J.R.R.

A Tudor Heroine, by Beth J. Coombe Harris.

Here is an intriguing tale of Old England in Tudor times when religious persecution suppressed the reformed faith to the high point of martyrdom. Moreover, among both peer and peasant it dramatizes the search after the living God, bringing quietly to one and another the dawn of heavenly light, attended by amendment of character and the nascent transformation of society.

It is a wholesome narrative of love and adventure, of temptation to cupidity and unlawful possession, of remorse and suffering, but thank God also of penitence, confession and restitution, followed by "the peaceable fruits of righteousness." For adolescent youth, what better than a story like this?

280 pages. 7¼x5½ inches. John Ritchie. Kilmarnock, Scotland. \$1.00.

J.R.R.

Black Shirt, Black Skin, by Boak Carter.

A newspaper man's write-up of the stage-setting of the Italo-Ethiopian conflict. An amazing amount of pertinent material is packed into a small compass, including an inventory of the spirit and resources of the contestants. It includes a survey of brief African military campaigns carried on by European powers, and a broad discussion of Imperial expansion and conquest in general. While the material has undoubtedly been brought together in some haste, the author's wide familiarity with the various aspects of the subject makes the book of unusual interest to the reading public. As an introduction to the present situation, in both Ethiopia and Europe, this is just the thing for which the public is looking.

178 pages. 8x5½ inches. Telegraph Press, Harrisburg, Pa. \$1.00.

W. H. H.

This Way Out, by V. Paul Hutchens.

There is very little fiction written from a vitally Christian point of view, so we welcome this volume. It is interesting, wholesome, and Christian. It might even be considered a kind of tract and would be valuable in the hands of non-Christian young people.

The story is dramatic enough to hold the interest of youth, dealing as it does with a young man who thought of suicide as a way out, but who rescued a girl from drowning. Of course, they fell in love with each other and lived happily ever after and all of that, but more important, she led the would-be suicide to Christ.

It is a good book, well written, and worth reading. The author is a graduate of the Moody Bible Institute.

275 pages. 8¼x5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00.

W.H.

Moody Bible Institute Monthly

Points for Emphasis, by Hight C. Moore, D.D., Litt.D.

This is a vest pocket commentary of the International Uniform Sunday School Lessons for 1936. It devotes on the average of three pages to each lesson. This includes an introduction, lesson text and outline, analytical and expository notes, application, golden text instruction, daily readings, and department titles.

192 pages. 6x3 inches. Baptist Sunday School Board, Nashville. 35 cents.

C. H. B.

White Orchids, by Grace Livingston Hill.

Camilla Chrystie, the heroine of this fascinating story for young people, is a young stenographer in a business office. Jeffrey Wainright, a millionaire's son, Ralph Whitlock, her employer, and Stephanie Varrell, a divorced actress, all make their contribution to the trials and perplexities of her life, while the "white orchids" play an important part in bringing happiness to all. The distinct Christian note is well woven into the story, making the book helpful as well as entertaining reading.

306 pages. 7½x5 inches. J. B. Lippincott Company, Philadelphia. \$2.00

C. H. B.

Four Girls and a Fortune, by Esther E. Enock.

This is one of thirty-seven books of the same type, but by twenty different authors, published as the Red Cord Series. It relates a story of four girls at an English boarding school. The coloring, atmosphere and style is distinctly English. The action is too fast and varied for a well written story, but that lack is redeemed by the fact that the romance is so lightly touched upon and the print is so clear that the book is practical for girls in the early teens. From the first page to the last runs very clearly in every incident, the saving power of Christ and the desire of each one who knows the Lord to win the one who knows Him not.

256 pages. 7½x4½ inches. Pickering and Inglis, London. 75 cents.

C. H. B.

The Lesson Commentary for 1936, by Charles P. Wiles and D. Burt Smith.

This is a commentary on the International Uniform Sunday School Lessons. The plan of this commentary is to first exhibit an analytical lesson plan. This is followed by helps from Hebrew sources. This, in turn, is followed by the interpretation of the lesson text on the basis of the analytical plan. At the end of the lesson are cast up to view truths for daily living. It is a pleasure to commend this volume as among the very best extant.

This is a Lutheran publication and represents the doctrinal teaching of that great denomination, with which all would not be entirely in agreement.

Three lessons have been transposed in order that they might appear prior to Easter. They are "The Last Supper," "Jesus in Gethsemane," and "Jesus Crucified."

316 pages, 9 x 6 inches. United Lutheran Publication House, Philadelphia. \$1.75.

P.B.F.

Our Wonderful World, by Frances Jenkins Olcott.

While this nature book is intended for boys and girls, it will prove of great interest to adults as well. From the sea anemones under water to the stary heavens, Miss Olcott carries her reader, to give intimate glimpses of things usually unseen.

Many children's books of this type are written by those who would rule God out of His world, but our author quotes Agnes Giberne in writing about the multiplied millions of sea shells, who says:

"Each one, though almost invisible, is a delicate and elaborate thing. Each one shows the carrying out of a definite and beautiful plan. A different design serves each kind of jelly speck. Such design we must ascribe to a Mind beyond that which we see."

She tells in interesting manner the story of Wilson Bentley, who has photographed five thousand snowflakes and never found two alike. I quote:

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William Tyndale. A Biography and a Contribution to the Early History of the English Bible. by Robert Demaus. A timely book. Read with gratitude the Life of Tyndale who toiled and suffered martyrdom to give the English-speaking people the Word of God in their own tongue. (\$1.75) 75c

Hugh Latimer. A Biography. by Robert Demaus. The life of a Reformer and Martyr—a sincere, bold, blunt and fearless minister of Jesus Christ. 558 pp. (\$1.75) 75c

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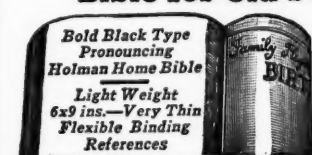
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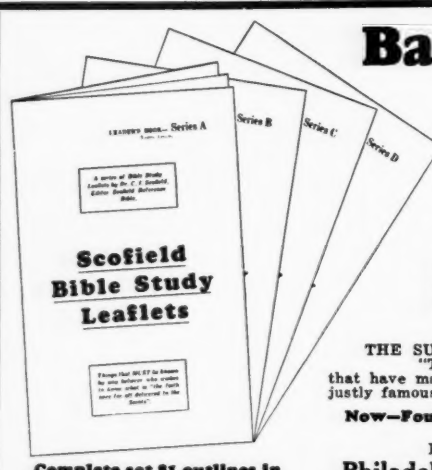
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Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with

full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

OUR NEW TRUSTEE

Frank F. Taylor is the new trustee added to our honored list by election at the annual meeting of the Board of Trustees on Oct. 2. Mr. Taylor is a resident of Oak Park, an elder of the First Presbyterian Church of that suburb, and is one of the vice-presidents of the Continental-Illinois Bank and Trust Company of Chicago. He is a long-time friend of the Institute and its work, and has been especially active in promoting the interests of the Bible Institute Colportage Association, of which he has for some years been president.



IMPORTANT CHANGES

An outstanding problem that the Institute faces for the coming months is to prepare for the proper observance of the Jubilee, the fiftieth anniversary of its founding by D. L. Moody, and the Centenary of Mr. Moody's birth.

A Centenary Committee has been diligently at work during the past year, but it is increasingly evident that the scope and magnitude of the plans call for the full time and strength of a director for their proper development and fulfillment.

A. F. Gaylord has been chosen to assume this high responsibility. Chosen by D. L. Moody forty-four years ago as Business Manager of the Institute, Mr. Gaylord has served with distinguished ability and fidelity, and is released for the new tasks because of the remarkable extent of his knowledge of men and measures that belong to the history of the Institute. His release from the Business Manager's task took effect on Nov. 1.

On Nov. 1 E. C. Christiansen was released from the office of Cashier to assume the title and responsibility of Business Manager. Mr. Christiansen entered upon Institute service in 1921, and since 1924 has been head of the Accounting Department, with the title of Cashier. His knowledge of Institute interests qualifies him to enter upon the duties of the new office supported by the confidence of the administration.

All former students and readers of this column are urged to sustain both Mr. Gaylord and Mr. Christiansen by their prayers, that the Spirit of God may rest upon them for their respective tasks.

REGARDING PERSONNEL

Theophilus L. Bearse, for some months an instructor in piano, is now advanced to full standing as a member of the Music Faculty. Mr. Bearse is a graduate of the Institute with the class of April, 1921. He then served as an instructor in the music department until August, 1926. In the interim, until his return to the Institute, he took much advanced study in music, attaining to the degree of Bachelor of Music, and later that of Master of Music from the University of Rochester, where he also has completed much work looking toward the degree of Doctor of Philosophy, majoring in music.

William M. Runyan, who came to the Institute to serve in the Extension Department in 1926, and for eight years has served as Associate Editor of Promotion Literature, is now designated Institute Editor, and is advanced to a place on the Business Staff.

DEATH CALLS MR. JORDAN

In April of 1928, J. Guy Jordan began serving the Institute as Assistant to the Director of Practical Work. He had graduated from the Institute in 1921 and entered upon pastoral service, being an ordained minister in the United Brethren Church. With much devotion and zeal he gave himself to the soul-winning features of his task, often accepting calls to speak before young people's gatherings, or to conduct revival campaigns in the city and elsewhere, justifying his arduous labors by the happy testimony, "I love to preach and win souls."

He was suddenly stricken last July with an infection that became systemic, and despite all possible medical care, and much suffering, resulted in his death on Oct. 3, in Staunton, Va., whither he had been taken to receive the care of his kindred. Funeral services were held in that old home town on Saturday, Nov. 2. D. L. Foster of the Practical Work office representing the Institute and bringing a message of condolence to the bereaved ones.

To Mrs. Jordan, who has herself been ill for many weeks, and was unable to be with her husband in his last hours, or to attend the funeral service, is extended the sincere sympathy of many friends and the fellow-workers of her husband at the Institute.

A devoted servant of God is called into His higher service.

RECENT SPECIAL SPEAKERS

Dr. William Evans, Bible teacher; Dr. O. P. Miles, lecturer, Winona Lake, Ind.; Rev. Clarence M. Keen, pastor, Williams-

ville, N.Y.; Miss Frances Bennett, Bible teacher; Rev. Peter Deyneka and Rev. Peter Pleshko, Russian Gospel Mission; John Muir, missionary, China; Dr. J. D. Dale, Mexico; Dr. R. V. Bingham, Sudan Interior Mission; E. W. Raetz, missionary, South China Boat Mission; M. C. Vogt, Mennonite missionary, India; Frederick Whiteagle, missionary among Indians in Wisconsin; Elizabeth Frost, missionary, Africa Inland Mission; Percy Pemberton, missionary, Africa; Dr. Conrad Hoffmann, general secretary, International Committee on the Christian Approach to the Jews; Dr. D. H. Johnson, evangelist-at-large, Swedish Mission Covenant Church, Chicago.

FELLOWSHIP GATHERINGS

The Chicago Fellowship met Monday evening, October 7, in Keith Hall. An enjoyable program under direction of George S. Schuler '06, was followed by a social hour in charge of E. H. Ockert '16. All former students of the Chicago area should plan for the second annual Fellowship dinner to be held Friday evening, December 27, in the Men's Grill, Marshall Field Building, Chicago, beginning at 6:30 o'clock. An important January event will be the annual business meeting of the Chicago Fellowship, in Keith Hall on the twentieth, when election of officers will be held.

The Head of the Lakes Fellowship held its monthly get-together in Virginia, Minn., on Monday, September 30. The meeting was held in that city rather than the usual one, Duluth, in recognition of the numerous former students in the "Range Towns." The October meeting, Thursday, the twenty-fourth, was held in the Pilgrim Congregational Church, Superior, Wis., when forty former students listened to an address by Rev. Oscar Lowry '99, and music by Mr. and Mrs. R. O. Nelson '31, and participated in a farewell to Lucilda A. Newton '32, soon to sail for missionary service in Africa.


The Southwestern Michigan Fellowship held a joint meeting with the Fundamental Ministers Union in the Baptist Church, Centerville, Mich., Monday evening, October 28. Claude S. Snook '32, was the pastor-host. Dr. P. B. Fitzwater gave two inspirational addresses and a reminiscent talk on the life of Dr. Gray. This active Fellowship was also represented by thirty former students at the annual meeting of the Grand Rapids Association of Regulars Baptists.

At a Fellowship supper held in connection with the Michigan Baptist Convention, Owosso, Mich., October 14, Dr. Houghton, who had been a convention speaker, also gave an inspirational message to the friends and former students there gathered.

FROM INLAND AFRICA

The latest issue of *Inland Africa*, published by the Africa Inland Mission, reveals how M.B.I. has contributed to the manning of that field. In the attractive 16-page magazine are articles by or personal mention of the following former students:

Gertrude A. Weber '22, George L. Lyon '29, Jessie Blanchard '24, Mr. and Mrs.



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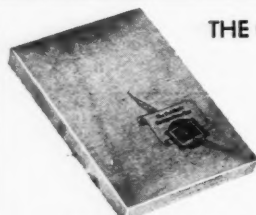
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Frank E. Longman, both of '34, Lucia Loveland '35, Elizabeth B. Russ '35, Norman W. Weiss '35, Bretta Johnson '28, Norman Johnson '29, and Mrs. Johnson (Frances Flegel '25), H.S. Nixon '20, and Mrs. Nixon (Clara Ohmneis '21), Margaret J. Moore '17, William Mundy '21, and Mrs. Mundy (Lily Pierson '22). Some of these are veterans on the field; some are accepted volunteers, soon to go forward.

STUDENTS OF OTHER DAYS

Carey R. Moser '16, after nearly seven years in a pastorate at the First Baptist Church, Eldora, Iowa, has become pastor of the First Baptist Church, of Otego, N.Y.

N. Bruce Barrow '33, writes that he is serving the Free Will Baptist Church, Kinston, N.C., which has been without a pastor for several years. He and his wife are trusting the Lord to supply every need, and are witnessing His love and provision for them.

Samuel G. Graham '33, and Norman A. Wilson '33, are students at Bloomfield (N.J.) College. They report the blessing of the Lord upon their efforts to make His name known through gospel singing and preaching the Word. They also re-

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port an awakening among fellow students of interest in prayer and Bible study. They covet the prayers of the Institute family.

Arley L. Bragg '28, who has been serving as pastor of the Community Church, Wilcox, Neb., for almost two years, has had the privilege of receiving 38 new members during the past year, each one on the basis of a personal, living faith in the Lord Jesus Christ as Saviour.

Albert G. Johnson, D.D. '15, pastor of the Hinson Memorial Baptist Church, Portland, visited the Institute in October, while in Chicago to attend a celebration at the Albany Park Baptist Church, which he served as pastor for some years.

Luca Clemann '00, was a visitor at the Institute in October, for the first time in thirty-one years.

Fred DeLamatter '96, of Omaha, Neb., in early October made his first visit to the Institute since he was a student here.

Irene McLeod '34, has recently returned to Chicago to accept a position in one of the Institute offices.

Alice Ringland '97, recently left Chicago, and may now be addressed at 23 Flatbush Avenue, Brooklyn, N.Y.

John Mein '09, and Mrs. Mein (Elizabeth Fehnsfield '08), are home on furlough from South America, and may be addressed at 115 Rucker Ave., Georgetown, Ky.

Ruth H. Myers '27, has left the Bethany Orphanage Home of Womelsdorf, Pa. and is working in the Lutheran Orphanage at 6950 Germantown Ave., Philadelphia, Pa.

William E. Kuhnle '35, is engaged in evangelistic work in the New England states under the direction of the New England Fellowship. He writes of great blessing in the work.

C. Kenneth Oglesby '30, and Mrs. Oglesby '32, write from Addis Ababa, Ethiopia, praising the Lord for His blessing and care over them in their work for Him there. They also praise Him for the time spent at M.B.I., and add: "May we never forget the place of training where we were grounded in the Word of God and prepared to sound the Good News in the foreign land." At the time of writing they knew very little about the war although it was threatening. They prefer to remain at their station unless ordered home by the U.S. government. "We have already been urged to leave, but the Holy Spirit tells us to remain at our station." They have been spending much time in building, language study, etc., but have had the joy of reaching some of the natives.

Howard I. Lehman '18, and Mrs. Lehman (Ada L. Septer '18), and family, are making their home at 211 W. Evergreen St., Wheaton, Ill., for a portion of their furlough period. They have been laboring under the Southern Methodist board in Brazil since 1919. The elder son is now a student in the academy of Wheaton College.

Charles H. Lewis '22, 1110 W. Maple St., Rawlins, Wyo., is seeing victory as pastor of the First Baptist Church. Since leaving the Institute he has had a pastor's joy in leading more than five hundred souls to the Lord.

Henry H. Heerschap '25, follows his fruitful pastorate of the Presbyterian Church at White Pigeon, Mich., with the pastoral oversight of the Hermon Presby-

terian Church, Frankford Ave. and Harrison St., Philadelphia. The church bulletins indicate a well organized and aggressive company of workers.

William Hammond '33, sailed from New York on September 28 for Santos, Brazil. After a period of language study he will move on to Bolivia to be associated with Mr. and Mrs. George Haight under the Inland South American Missionary Union.

James A. Logan '00, Geneva, Fla., who has devoted many years to service as a Presbyterian pastor, was a visitor at the Institute in October.

Leslie E. Tullar '24, was announced to sail on October 25 for his third term of missionary service in Africa. He has been equipped with a specially designed truck and will cross the Sahara Desert in going from Algiers to Nigeria. He will take up new work among the Beriberi tribesmen in the vicinity of Lake Chad.

William G. Nelson '32 (not "Wilson," as reported in the October issue), writes of activities in Bangalore, South India.

Mrs. E. B. Steiner (Elizabeth Geiger '10), her husband and their children, are living in Pandora, Ohio, while on furlough from their work on the Tibetan border. They say that during the eight and one-half years spent there they have had some thrilling experiences and have been witness to God's Spirit working mightily.

Moses Immanuel Ben-Maeir '29, and Mrs. Ben-Maeir (Rose Rachel Rothblatt '31), were incorrectly reported in a previous issue of the MONTHLY to be the parents of three daughters. Their two daughters are Judith and Naomi. The family address, Box 83, Haifa, Palestine.

George T. Haight '25, received ordination at the Moody Memorial Church, Chicago, after the regular Wednesday evening prayer service, Nov. 6. Dr. H. A. Ironside conducted the ordination service, Rev. Harry Herring giving the charge and Rev. C. A. Porter offering the prayer. Mr. Haight gave a moving and biblically convincing testimony of his faith in Christ and purpose in exercising his privileges as a minister of the everlasting gospel.

Herschel Fravel '27, is entering upon his third year as pastor of the Community Church, Imperial, Calif., with increasing encouragement. More young people are responding, and God is honoring the preaching of His Word. The church sponsors a weekly radio broadcast over KXO, El Centro, on Thursday nights at 7:30. Prayer is requested for the gospel efforts in Imperial Valley.

William J. B. Tate '28, has recently returned from a visit to Ireland, his native country, where he had the privilege of speaking in a number of Presbyterian churches. On his last Sunday there he had the joy of addressing twelve hundred in the church of which the Rev. A. R. Wright was formerly pastor. He has now taken up work in a new field, the United Church, of Outlook, Saskatchewan, Canada.

Steven Van Egdom '28 and Mrs. Van Egdom (Avis Roovaart '28) have had to come home from South America because of poor health. They request prayer for their complete recovery so that they may return, and for the work that many may be won for Christ. Their address is,

Montezuma, Iowa.

Simon E. Forsberg '24, is now in charge of the extension work of the Portland Union Bible Classes, and is also doing Bible conference work in Oregon, Washington, and British Columbia. He may be addressed at 3147 N. E. 9th Ave., Portland, Ore.

J. Herbert Kane '35, and Mrs. Kane '35, China Inland Mission, Hwaining, Anhwei, China, praise the Lord for leading them out so soon after graduation. They were accepted for service May 17, left Montreal August 30, sailed from Vancouver September 7, and arrived in Shanghai September 24.

Richard A. Elve '32, is serving as pastor of the First Baptist Church, Mt. Pleasant, Mich., and may be addressed at 207 N. Fancher St., in that city.

Arthur G. Anderson '29, writes that he and Mrs. Anderson (Sara E. Confer '30), have been assisting C. Roger Johnson '33, pastor of the Baptist Church, Swartz, La., since last February. "Living with Mr. and Mrs. Johnson and continuing to train



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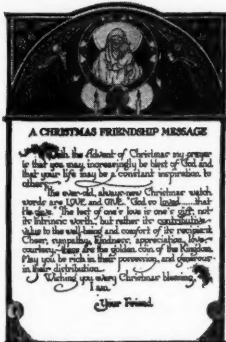
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their choir," he says, "we have been led to step out into pastoral work of our own, and since April have had a full-time work in the Lock Arbor Baptist Church, about four miles from Swartz." The Lord is blessing their work.

G. Erma Motter '32, Chavuma, Balovale P.O., N. Rhodesia, S. Africa, writes of the salvation of a number for whom she requests prayer, and reports that God is blessing in the medical work to the salvation of souls. She adds, "We hope to build two more new out-schools, making eight for which we are responsible. Pray that the Lord will bless this effort to branch out into the needy places, and that out-school teachers may be forthcoming."

Grace Grusing '31, of whom mention was made in the October MONTHLY under the name of Guising, has had to leave her work in China and return to her home in Lakin, Kan., because of poor health. Remember her in prayer.

Herman I. Newell '32, pastor of the United Brethren Church, Bradley, Ill., in his five years of service—two as a student pastor, and three under regular appointment—has witnessed an increase of more than one hundred per cent in the membership of his flock. Through heroic effort and the help of many friends, a beautiful new church has been erected to take the place of the one that burned ten months ago.

Eugene K. Friedemann '26, and Mrs. Friedemann '26, are shepherding their little flock of believers and doing much neighborhood visiting, with prayer and tracts to win souls for Christ and established the saints. Their address is 33 Munzergrasse, St. Joachimstahl, Czechoslovakia, Europe.

Mrs. Ward Munsell (Anna Rodgers '24), and Mr. Munsell, Danli, Honduras, C.A., report the loss of a baby boy, born on March 27 and spared to them for but a short time. Friends deeply sympathize with them in this sorrow. They are pressing along with the work for the Lord.

John Kuhn '26, and Mrs. Kuhn (Isobel Miller '26), write from Luchang, West Yunnan, China, that they expect to leave for furlough on December 29. Please address mail to them, China Inland Mission, 235-237 W. School Lane, Germantown, Pa.



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CHRISTMAS SEALS**

Harry P. Wootan '20, and Mrs. Wootan (Eva P. Adamson '19), are entering upon the ninth year of service with the Gaston Avenue Baptist Church, Dallas, Tex. Mr. Wootan is musical and educational director. The pastor says, "We wish for these friends ever increasing happiness and success."

Ivan Allbutt '29, Pangsieh, Kweichow, China, writes a peculiarly engaging report of God's workings among the Black Miao people. "Evangelist Wang reports eleven who are seeking baptism. Three or four of the boys who studied in our school are now leading meetings in their respective out-stations."

David Rees-Jones '16, is completing his fourth year as pastor of the Federated Presbyterian Church, Weatherford, Tex. He has recently been elected assistant clerk of his Presbytery and also permanent clerk of the Synod of Texas.

Robert G. Greulick '27, and Mrs. Greulick (Gladys Erickson '27), with headquarters at Royalton, Ky., are carrying on a faith work in "sowing the seed over two counties." They reach many people with tracts, school house meetings, and house-to-house visitation.

Mattie Mae Swisher '19, had a large share in direction of chorus groups in the annual convention of the Seventh District Texas Federation of Music Clubs. In her address as president of the Federation she said, "May the Master Musician tune our hearts with the good music we are to render together during the convention."

Harry P. Lundell '25, was some months ago added to the faculty of the Bible Institute and Seminary of the Evangelical Free Church, Chicago. He is also pastor of the Elim Free Church of this city. Through his entire educational career he has been busy as a pastor, having begun preaching at the close of his high school days.

A. Garland Rotenberry '25, received the degree of Bachelor of Arts from Centre College, having completed a course in which he majored in Greek, while serving as pastor of the Lancaster (Ky.) Presbyterian Church.

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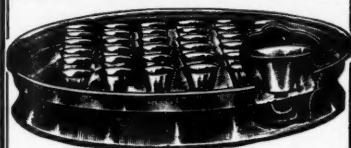
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Lucilda A. Newton '32, who has served in the office of Superintendent of Men since her graduation, left on October 15 for a few weeks at her home in Duluth, Minn., being scheduled to sail on the SS. *Deutschland* for the mission field on November 20. Her address will be, care of Africa Inland Mission, Shinyanga, Tanganyika Territory, E. Africa. Before leaving the Institute, Miss Newton issued a rich and newsy bulletin for the class of August, 1932, of which she was secretary.

Jennette Tallet '22, Guatemala City, is recuperating from a serious operation, and it may be necessary for her to return home for complete rest. Prayer for her is requested, and for the health of all missionaries in that section. Several are suffering from malaria and sinus trouble.

BORN

To George Wepler '29, and Mrs. Wepler (Claudia L. Frey '27), a daughter, Leona Fay, Oct. 24, Des Moines, Iowa.

To Fred Russell Brock '32, and Mrs. Brock '32, a son, Fred Russell III, Sept. 24, Strathmore, Calif.

To N. Bruce Barrow '33, and Mrs. Barrow (Alice M. Herget '35), a daughter, Miriam Alice, Oct. 23, Kinston, N.C.

To Arthur G. Anderson '29, and Mrs. Anderson (Sara E. Confer '30), a son, John Roger, June 10, Monroe, La.

To G. W. Marston and Mrs. Marston (Pauline Ramsay '30), a daughter, Ruth Lou, Oct. 5, Philadelphia, Pa.

To F. Wm. Rogers '32, and Mrs. Rogers (Margaret Wegener '33), a daughter, Oct. 16, Ft. Archambault, French Equatorial Africa.

To Otto Schoen '33, and Mrs. Schoen (Jean E. Eadie '33), a son, David Victor, Oct. 3, Chicago.

To Carl J. Deithloff and Mrs. Deithloff (Evelyn A. Anderson '30), a son, John Andrew, Sept. 27, Tivoli, Tex.

MARRIED

A. Roy MacNaught '26, and Irma Williams Oct. 2, San Salvador, C.A.

Richard Peter Camp '32, and Martha Adriana Spruit '32, Aug. 31. At home, 284 Erie Ave., Midland Park, N.J.

James E. McDowell '29, and Alberta Van Cleave '30, Sept. 21. At home, 1814 S. Rittenhouse Sq., Philadelphia, Pa.

Walter E. Scholz '34, and Sylvia R. Zick '32, Oct. 12. At home, 4307 N. Kedzie Ave., Chicago.

Edwin C. Nelson '32, and Esther L. Johnson '32, July 13, Kenosha, Wis. Mr. and Mrs. Nelson are engaged in pioneer work under the Evangelical Free Church, in northern Minnesota, and are stationed at Funkley, Minn.

AT REST

Dr. Martin Jensen '97, was called into rest at Nogales, Sonora, Mexico, September 8. Burial was at Willows, Calif.

Mrs. Charles S. Kerfoot '18, was called to be with the Lord on October 15, her death occurring at the Edgewater Beach Hotel, Chicago.

Mrs. Adam G. Murrman (Julia Moody

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'90) was called suddenly into the life beyond on Sept. 6, at Rockport, Mass. She was a niece of D. L. Moody, and will be remembered by the older former students as a woman of rare grace and devotion. Burial was at Northfield, Mass., where she had made her home.

Oliver Ekstrom '23, for several years an earnest and faithful missionary in Guatemala, Central America, succumbed to an attack of typhoid fever on Oct. 22. Further particulars have not come to hand. Prayers are requested for the bereaved widow (Bessie D. Cushnie '31) and the small children.

Fred H. Seger '08, was called suddenly out of earthly life on May 4, at Earlville, Iowa. He had served as a Sunday School missionary and active layman, showing always a zeal for soul-winning. His special interest was to influence boys and young men for Christ and worthy living.

Bessie Lovell '15, who had returned to her work in Africa in April, was on Sept. 8 taken ill with pneumonic plague and fell asleep in Jesus on Tuesday, the tenth. Her death is greatly lamented on the field where she was deeply loved.

BOOK NOTICES

(Continued from page 226)

The Conquest of Cannibal Tanna, by A. K. Longridge.

The timeliness of this volume is attested by the fact that all of the books concerning Christian work on the Cannibal Island of Tanna are now out of print. It is a record of the long persistence of almost incredible savagery with its concomitants of lying, stealing, murder and every known form of heathen atrocity, and of the gradual success of a steady, persevering and faithful effort to evangelize its people. Whereas in the old days it was necessary to lock up everything, today bolts and locks are unknown, and cases of misdemeanor are astonishingly small. Many of the difficulties which the missionaries had to overcome were produced by evil-minded white men. Triumph came, not through civilization, but by evangelization.

200 pages. 7½x5 inches. Hodder and Stoughton, London. 75 cents. J.R.R.

Latin America Backgrounds, by Winifred Hulbert.

The historical content of this book is fresh and stimulating, and so is the background material concerning origins and development. The discussion of "Currents of Life and Action" shows trends and seeks to interpret their cause. But the closing chapter despite its arresting title, "The Living Christ," must be disappointing to New Testament Christians, for it reflects the modern religious point of view.

200 pages. 7½x5¼ inches. The Friendship Press, New York. Cloth, \$1.00, paper 60 cents. J.R.R.

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53,164 Tracts,
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(Continued on Inside Back Cover)

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The Moody Institute Singers, under the direction of Talmage J. Bittikofer, with Wendell P. Loveless as narrator, are now being heard each Sunday, from 4:30 to 5:00 P.M. (C.S.T.), over stations of the Northwest, Central, and a part of the Blue Networks of the National Broadcasting Company. The Chicago area is served by station WCFL, "The Voice of Labor," broadcasting on a frequency of 970 kilocycles. Friends living in Minnesota, the Dakotas, northern Michigan, Montana, the northwest states, California, Colorado, Wyoming, Texas, and some of the west central states may hear the Moody Institute Singers over stations in Superior, Wis.; Fargo and Bismarck, N.D.; Portland, Ore.; Seattle, Wash.; Phoenix, Ariz.; Denver, Col.; San Francisco and Los Angeles, Calif., and San Antonio, Tex.



Daniel B. Towner

On October 20 a "Personality Sketch of Daniel B. Towner," with a rendition of some of his most popular compositions, was included in the program. A souvenir of this broadcast is available and will be sent to readers of the MOODY MONTHLY who will address the Moody Institute Singers, Chicago Avenue Station, Chicago, enclosing a self-addressed envelope.

The following "echoes" are characteristic of the large number of responses received:

"Just a few lines to let you know how much we appreciate your singing every Sunday afternoon. It is the climax of our radio programs on the Sabbath Day. You singers probably don't realize how

much joy and happiness you are bringing your listeners. Somehow you just 'wash away the everyday dust from the soul,' and we have courage to face another week with whatever it may bring. We wish for you every blessing, and hope that we may have the pleasure of listening to you all winter."

Webster, S.D.

"The programs broadcast by the Moody Bible Institute are much appreciated by my family, as well as by hundreds of patients in the state institutions I visit. We thank you."

Mandan, N.D.

FOREIGN LANGUAGE BROADCASTS

The gospel services in the foreign languages for the month of December are as follows:

December 5—German—Carl Straube
December 12—Italian—Rev. A. F. Scorza

December 19—Greek—Rev. George Ra-deos

December 26—French—Armand Bois
The services in the foreign languages are broadcast each Thursday afternoon from 4:00 to 4:30.

SHUT-IN PROGRAM ANNIVERSARY

On Wednesday, November 6, W-M-B-I celebrated the ninth anniversary of the Shut-In Request Program. This hour and a half of song, testimony, gospel message, prayer requests, poems, and devotional messages, broadcast each Wednesday morning from 10:30 to 12:00 o'clock, is eagerly anticipated and enjoyed, not only by those who are shut-ins because of illness and physical deformities, but by many others who, through this program, receive inspiration, comfort, and encouragement in their busy lives.

The original suggestion for this type of program came from Mrs. R. Huizenga,

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MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sunday, December 1, 8, 15, 22, 29

11:00 A.M.—Moody Memorial Church
12:30 P.M.—Music and Message

Monday, December 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour—Howard A. Hermansen
11:30 A.M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Loop Evangelistic Service
3:00 P.M.—Music
3:15 P.M.—"I See By the Papers"—Mr. Loveless
3:45 P.M.—Music
4:00 P.M.—Special

Tuesday, December 3, 10, 17, 24, 31

7:00 A.M.—Sunrise Service
10:30 A.M.—Home Hour and Short Stories—Iris Ikeler McCord
11:10 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
3:00 P.M.—Radio School of the Bible—W. Taylor Joyce.
3:30 P.M.—Music
4:10 P.M.—"Ministry of the Printed Page"

Wednesday, December 4, 11, 18, 25

7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Request Program
12:00 M.—Loop Evangelistic Service
3:00 P.M.—Sunday School Lesson—Mrs. McCord
3:30 P.M.—Question Hour—Mr. Loveless
4:00 P.M.—"The Jew"—Rev. Solomon Birnbaum

Thursday, December 5, 12, 19, 26

7:00 A.M.—Sunrise Service
10:30 A.M.—Missionary Hour—John R. Riebe
11:30 A.M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
3:00 P.M.—Music
3:30 P.M.—Scandinavian Service—Prof. Frank Earnest
4:00 P.M.—Foreign Language Service

Friday, December 6, 13, 20, 27

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible—Mrs. McCord
11:05 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
3:00 P.M.—Radio School of the Bible—Kenneth S. Wuest
3:30 P.M.—Special
12:00 P.M.—Midnight Hour

Saturday, December 7, 14, 21, 28

7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club—Theresa Worman
11:00 A.M.—Teen-Age Bible Study—Miss Worman
11:15 A.M.—Church School Period—Clarence H. Benson
11:35 A.M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Music
12:30 P.M.—Message
3:00 P.M.—Special Music
3:30 P.M.—Radio School of the Bible—Mr. Loveless
4:00 P.M.—"Mother Ruth"—Mrs. McCord

December, 1935

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THE WOOLVERTON PRESS
Cedar Falls, Iowa

of Oak Park, Ill. Mrs. Frank J. Soukup, a former student of the Institute, was the first W-M-B-I listener to send a poem to the Radio Department to be read on the Shut-In Program, and she has been a regular contributor since. She is identified to our Wednesday morning listeners by a reference to "one of our south-side shut-in friends."



SACRIFICIAL GIVING

A listener writes:

"I am sending \$1.00 for the radio work. It is out of my 'tithe box.' I average \$2.00 a week doing home work and from that have to try to keep a roof over my head and food to eat. But the Lord will supply all my needs. I just must put my tithe in the box as soon as I get my pay and if it is only forty cents sometime, four cents goes in the box first, which I have marked the Lord's money. Now I had to send some of it to you, as I had a dream the other night that Mr. Loveless came here soliciting funds, but when he saw this place he didn't have the nerve to ask for anything and went away without. So I'm mailing it to you. I imagine Mr. Loveless will say, 'I wish all the listeners would have dreams like that and send something in.'"

The radio ministry is carried on by means of the voluntary gifts of God's people, and even though you may not be able to listen regularly to the programs, we shall be glad for your gifts, as well as your prayers, that the need might be met. We thank God for the many donors who are having a share in the maintenance of this work. Will you join us in prayer that many more may be added that the seed sowing may go on? Much of the seed is falling upon prepared ground and it will bear fruit.



ECHOES

"Newaygo, Mich.

"Your Midnight Hour came in clear and plain. This night was filled with joy and we received a great blessing as we listened to your wonderful message. Praise Him! Certainly do appreciate your ministry. W-M-B-I is my favorite station, and has been for many years."

HUMILITY

Humility is perfect quietness of heart. It is to have no trouble.

It is never to be fretted or vexed or irritated or sore or disappointed.

It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble.

—Andrew Murray.

"Learn of me, for I am meek and lowly in heart; and ye shall find rest to your souls" (Matt. 11:29).

"Be clothed with humility" (I Pet. 5:5).

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